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PRESENT-DAY EVANGELISM

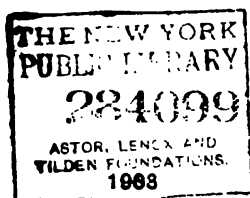
Present-Day Evangelism

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By
J. WILBUR CHAPMAN

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To Mr. John H. Converse, whose generous devotion to Christ and the Church has inspired a new era of evangelism, this book is respectfully dedicated.

J. W. C.

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The Next Great Awakening.

Evangelistic Work.

The Working Church.

The Pattern Prayer Book.

Forward Movements of the Last Half Century.

The Evangelization of the World in This Generation.

Hints on Bible Study.

J. W. C.

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Present-Day Evangelism

CHAPTER I

TO-DAY'S EVANGELISM

EVANGELISM is the promulgation of the Gospel. It is that line of service which follows obedience to the command of Christ. It is specific and earnest, and its direct aim is to carry the Gospel tidings to every creature in every land.

Evangelism is simply rolling away the stone and giving the dead a chance to hear the word of life. It is bringing the Evangel or Gospel into contact with the unsaved, and it is for *contact*, not *conversion*, that the Church is responsible. We are to do our part and leave God to do his.

Every child of God may truly say "*Christ sent me to evangelize*," and to evangelize is the first duty in the order of time, for there must be

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believers to be baptized and converts to become believers in order to form the Church.

“It is first in the order of importance, for it is accession and growth that keep the Church in being. Everything therefore, both as to accessions and enlargement of the Church of God hangs on evangelizing men.”¹ Under this definition and its enlargement may be described all the aggressive work of the past.

Bounded on the one side by Pentecost the other boundary is to-day, and in all of this stretch of time there must be included the work of the apostles, the church fathers, the martyrs and heroes of other days, the faithful pastors, whose quiet, earnest, and oftentimes unheralded work has meant the permanent growth of the Church; the consecrated evangelists like Finney, Moody, Whittle, Earl, Needham and others, now in the presence of God, all these together with a host of others still living, whose ministry has meant a multitude of souls for Christ. The special agencies of the Church must not be forgotten, such as Rescue Missions, the Salvation Army, the Volunteers, the Young Men's and the Young Women's Christian Associations, and the

¹ “Evangelistic Work.”

Young People's Societies, all these together have made a glorious history.

“ The progress of the Church of Jesus Christ is strikingly depicted by the pen of John, the Disciple of Love. The attractive story of the multiplication of the disciples runs through all his writings, like a thread of gold running through an exquisite fabric of the loom. I call you to follow the progress of the growth of the Christian Church in John's writings. First there was only one man who believed in Jesus; John the Baptist. Then we read of two; then of three; then of four; then of five; then of twelve; then of seventy; then of one hundred and twenty; then of five hundred; then of one hundred and forty and four thousand; and then of ten thousand times ten thousand and thousands of thousands, a great multitude which no man can number, all singing, ‘ Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.’ Truly the pathway of the Christian Church as depicted by the Disciple of Love, in Gospel and in Epistles and in Apocalypse, is a pathway of triumph which leads to perfection. We cannot but praise God that

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we are part of the Christian Church which is ascending the steeps of light to its eternal destiny.”¹

Present-day evangelism is just the adaptation of the principles of which the above is a definition to the times in which we live.

Truth never changes, it is always the same, but the adaptation and application of truth may be a matter of times and seasons.

The evangelism of the present day must be the evangelism of the first century or it is not true to Christ and his word.

Many people are asking with intense interest the question, “Is there to be another awakening?”

The question is timely, not only because we have just fairly entered upon a new century but because the need is simply appalling. Of this we may be assured if we but open our eyes to take note of the progress of sin and indifference, the decrease in many places of Church attendance and the lack of interest shown in certain parts of our country in those things which contribute to the advancement of the Kingdom of God. There are quite as many to-day, however,

¹ Rev. David Gregg, D. D., LL. D.

who optimistically view the situation at large and answer the inquiry above made with an emphatic affirmative.

During the sixteenth, seventeenth, and eighteenth centuries as well as in certain parts of the nineteenth century there were powerful awakenings, whole nations were moved by the power of God, "but these movements differed widely in character, in method, and in the conditions from which they sprang; some of them had political as well as religious elements, whose causes were complex and remote; and yet the study of them reveals the fact that each of these great religious awakenings came in connection with the preaching of a neglected Scriptural truth which was precisely adapted to the peculiar needs of the times."¹

Since, therefore, it is true that every awakening has had its distinguishing characteristic, this better day which is believed to be dawning must have its peculiar mark.

I cannot but think that with all that may be accomplished by pastors and evangelists that the great work of this new day is to be the winning of the individual by the individual, or to

¹ "The Next Great Awakening."

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put it in another way, *Personal Evangelism* is to be the key-note of our present work.

It is quite generally acknowledged that during the past few years evangelistic methods in general have been under the fire of criticism. In some cases this criticism has been unjust, in other instances it has been only what might have been expected. Out of this, however, we are coming to a better service for Christ than we have known for years.

It is also equally true that until recently—there has been a real sag in the evangelistic spirit of the Church. That this is true, has been in part due to the fact that pastors in some instances have not realized their evangelistic gifts, in other cases they have failed to exercise the gift that was in them, for many more pastors by far, than we, or even they imagine, could preach along evangelistic lines with telling effect.

The ineffectiveness of some is due to the lack of training in the seminary, which is alas too often true, for with all that the seminaries have accomplished, and their mission has been truly wonderful and greatly owned of God, there is scarcely a theological seminary in the land to-day but is defective in the matter of the training of

evangelists or the assisting of theological students in the development and exercise of evangelistic gifts.

The failure of others is due to the fact that they have not realized the responsibility resting upon them for this particular form of service; and unless there is an awakening along this special line the judgment upon those who have failed will be sharp indeed.

Again this sag in the spirit of evangelism has been in part due to the fact that the Church has exercised little or no care in the training of evangelists. While here and there throughout our country there are institutions, like the Bible Institute in Chicago, which have had actually to contend for existence, still it is true that the Church has done practically nothing for the evangelist. He has gone forth frequently untrained, at times unwisely, to exercise his ministry, but he has been almost entirely without oversight and too often without sympathy where sympathy was really deserved. In frequent instances because of his conviction that he ought to preach the Gospel as an evangelist he has been obliged with real distress to himself to maintain his position.

There would be fewer unskilled men in the field to-day as evangelists and far less of those who bring the office into disrepute, did only the Church exercise her authority in training, in oversight, and even in discipline. But a brighter day is coming. We can already behold the morning star which heralds the day and indeed the horizon is brightening with indications of a coming victory.

Then too evangelistic meetings in the past *have frequently been considered an end rather than a means to an end.* This is almost a fatal error. Admirable as such meetings are in themselves, their chief value lies in the fact that they arouse dormant energies, deepen convictions, and provoke to enthusiastic service. If they fail at these points they yield a poor return for the investment of money, time and effort.

Yet after all what is needed in our country to-day is not so much a successful evangelistic meeting here or there but a general awakening.

Indeed it is revivals alone which advance the Kingdom of God, evangelistic meetings only save us from disastrous declensions.

It is almost certain, however, that the coming

awakening will move along somewhat different lines from those of the past. It is no repudiation of the methods of the past, that to-day the emphasis has been in part shifted. Dr. Josiah Strong in commenting upon the awakenings of other days, has well said, "Be it observed, Moody did not repeat the message of Finney, nor did Finney repeat that of Wesley, nor Wesley that of the Puritans, nor did the Puritans simply reiterate the great doctrine of Luther and the Reformation. Each dealt more or less with the great body of Christian truth, of course, but each had a distinctive message, which was peculiarly adapted to his own times and, therefore, made God real to the men of his generation. Nor did the prophet of one age employ the methods of his predecessors. Though the substance was the same, the form and method were new because the times were new. The men who to-day expect to reproduce Moody's results by reproducing his message and his methods will fail completely as Moody would have failed, if he had been a mere imitation of Finney. Such men as the author of 'Ecce Homo' says, are plagiarists rather than prophets. The true prophet sees God in his own times and in relation to the

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peculiar needs of his own day, and thus makes others see him."¹

In a conference of Christian workers not long ago an aged minister said, "I revere the memories of the great evangelists and yet as I recall the crowds attending their meetings, the music of the great choirs and the high pitch of enthusiasm aroused, I must admit I think of them all with a feeling akin to horror."

I confess I heard him with a feeling *beyond horror*. Who can estimate the value of the meetings conducted by Mr. Moody in the Hippodrome in New York, the Grand Depot in Philadelphia, or in the city of Baltimore when in all of these places for weeks he preached the precious Gospel and lived himself the most wonderful exemplification of the doctrines he taught. Who can estimate the stimulating influence given to the Church through these agencies, the inspiration imparted to ministers, the object lessons to the community and the value of the souls won, many of whom I personally know and hosts of whom are preaching the Gospel throughout the world.

Study history and you will find that about every

¹ "The Next Great Awakening."

one hundred years God has raised up for himself a special representative along some distinctive lines for the strengthening of our faith. In the truest sense D. L. Moody was that man for his generation, and a countless host rises up to-day to call his memory blessed.

Who can tell what the condition of the Church or her ministers might have been if his voice had not been heard, if his glorious ministry had not been exercised? But is there a change being wrought in evangelistic methods? This question is in the minds of many.

The days of great meetings are not over, of this we are confident. What greater blessing could come to a community than that all the forces of the Church should enter upon an aggressive campaign against the devil, in many cases this is essential, to be indifferent to it is to imperil the best interests of the Kingdom of God.

The day for the evangelist is certainly not past. He has never been more needed than to-day. The calls for his services are loud and clear, yet it will never be possible to accomplish the evangelistic work of the Church depending upon his services alone.

The days of union meetings have not passed

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simply because certain denominations have with authority taken decided action with reference to aggressive evangelism, but beyond all question it is true that in the present day evangelism the emphasis is to be placed,

First: *On Pastoral Evangelism*, and more and more God seems to be teaching us that the man who has been called to preach and placed in charge of the Church is in every part of his service to be a winner of souls.

Second: *Upon Personal Evangelism*. Since it is true that the majority of the members of the Church have never won a soul to Christ, the emphasis placed here is most timely. The indifference of the Church to the winning of souls is positively shocking. The fact that so many people have it to say to their shame that they have never given themselves to the work of winning souls to Christ, is almost a proof that they are themselves unregenerate. One trembles when he thinks of the judgment seat of Christ and a great multitude standing in his presence empty handed.

“ Must I go an empty handed,
Must I meet my Saviour so,
Not one soul with which to greet him,
Must I empty handed go ? ”

The time is coming when business men must seek to win their business associates.

Two business men regularly made their way into the city of Boston from Lowell, one a Christian, the other not; for almost twenty years they had occupied the same seat in the train. In the providence of God they were both dying the same day, and the man who was not a Christian said, "Is it not strange that my friend knew I was not a Christian, and in our twenty years of acquaintance having discussed innumerable subjects, he has never spoken to me about Christ?"

Parents must be interested in their children's conversion.

I overheard a Christian worker pleading with a boy to come to Christ. His mother was a leader in the Church and his father an officer in the Church. Every attempt was useless, and when pressed to give a reason for his indifference, the boy said, "Neither my father nor my mother have asked me to come to Christ, and I cannot come."

Third: This new day is to be distinguished by particular emphasis being placed upon the training of evangelists. That there are men who have evangelistic gifts is unquestioned; that

they ought to go forth to proclaim the Gospel to the very ends of the earth is equally true ; that they ought to be *trained* is certainly a position about which there can be no argument ; that the Church owes it to her Lord to *properly* prepare these men can be proven by the Scriptures, and this is coming with the new evangelistic spirit in the Church.

Fourth : Emphasis is being placed upon Bible study.

" Haydon painted a picture of Christ's entry into Jerusalem on the ass. It hangs to-day in the Catholic Cathedral in Cincinnati. Into it he introduced two figures in addition to the main subject—Wordsworth and Voltaire—the one bending in reverence, the other tossing his head in scorn. The peculiarity of the picture is that whether intended or not, the reverential figure bends so low, and the scornful figure poses itself so loftly, that neither can see the object of their respective emotions. It was to me a parable of how two opposite classes of men miss the gracious wealth of the Scriptures. Beware of that mock reverence which hides God's Word by denying the right of reason to investigate and to inquire. But beware equally of that self-

confident and irreverent rationalism which is not lowly enough to see God's treasures before its eyes. There is a one-eyed scepticism as well as a one-eyed faith. God gave us two eyes. Open them both, my friends; you will see more and better."¹

But the devotional study is essential to the cultivation of the evangelistic spirit.

"We must feed on the Word. Read it on your knees. Let the atmosphere of the Spirit surround it and you. Ponder as you read. Turn up all the references, and bring the passages together. Who does not know the kind of heavenly illumination which soon begins to play upon the page, the gentle dew which soon begins to fall on the spirit, as verse after verse is set in the light of the soul's need and bathed in the rays of the Son of Righteousness! When you are reading in this way keep praying—turn your eye from the Book to God, from God back to the Book. Realize that it is his way of conversing with you. When you are reading in this way, do not stop at the difficulties; go by them. It is of no use to stop in your approach to God because you see a boulder

¹ "How to Study the Bible."

in the way, or because a swollen brook crosses the path. Press on; let the boulder alone; look a moment and you will see stepping-stones across the brook."¹

Fifth: *The Prayer Life* is being emphasized, for we have come to appreciate that which has been true in all the ages of the Church, that by the cultivation of the spirit of prayer men have come to know God's plan and have been equipped with power to carry it out.

Sixth: The Church is being awakened to the necessity of caring for her own, for as a matter of fact it is true that if to-day we simply had our own our buildings would not be large enough, not a denomination but what would have to tear down and build larger. The population of Manhattan is 1,931,162; the Church membership is 695,942; on a pleasant Sunday in November, 1902, 451,731 people were in attendance upon the Church, and the houses of worship were fairly well filled, and yet in this part of New York it has been proven that hundreds and thousands of people who were Christians have not darkened the doors of the Church since they have taken up their residence in the

¹ "How to Study the Bible."

great city, and if they did they could not be seated.

It is one thing to win souls to Christ, it is quite another thing to help build up these souls into Christ. What is needed to-day said Henry Van Dyke, is not so much a minister to draw as a Church to hold. It is believed that the new evangelism will bring this to pass.

CHAPTER II

THE NEED OF AN AWAKENING

It is not the purpose of this book to discuss the awakenings of the past, they are a part of our Church history, with which any one may easily familiarize himself. The briefest outline, however, may at least be suggestive.

There was the awakening of the sixteenth century called the German Reformation under the leadership of Luther.

The awakening of the seventeenth century, known as the Puritan Revival, in which the doctrine of God's sovereignty was necessarily presented.

During the awakening of the eighteenth century, with Wesley and Whitfield as leaders, the Church was in a sad state.

Religion had lost all spirituality. Isaac Taylor calls the Church of this period, "a fair carcass;" and Blackstone says that he went to hear every preacher of note in London and that there was not one whose discourse indicated

whether he was a follower of Confucius, or of Mohammed, or of Christ. Religion seemed to consist in its outward and formal observances. The great spiritual truths of Christianity were neglected. There was a profound lack of spiritual earnestness. The teachers of religion had little experience of its power. Wesley himself had been in the ministry thirteen years, and had served as a missionary in Georgia for two years before he had a deep experience of the spiritual truths of the gospel. He tells us in the journal of his homeward voyage that he "who went to America to convert others was never himself converted to God."¹

The awakening of the nineteenth century in the first half of which Finney was the leader and man's free agency was prominently preached.

In the latter half, D. L. Moody was the leader with the love of God as his theme.

The history of American revivals began before the middle of the eighteenth century, then followed the great awakening in New England, under the leadership of Jonathan Edwards. It was during this time that the preaching of Whitfield was such a factor for good.

¹ "The Next Great Awakening."

During the next era the leaders were Dr. Griffin, President Dwight, and others, and later on came such representative revivalists as Nettleton and Finney.

The next special era was that which embraces the work of Mr. Moody, and without reference to him and his work, no book on revivals in general or present day evangelism in particular would be complete.

We are now well past the threshold of the twentieth century and in many parts of the Church we are being asked, "Is there to be during the twentieth century a great religious awakening such as occurred in the sixteenth, seventeenth and eighteenth centuries, and in both the first and second half of the nineteenth?"

It is hardly necessary to ask if an awakening is needed. This is apparent on every side. It is more fitting that we should try to determine what sort of an awakening is to-day an absolute necessity. Beyond doubt we are all of us agreed that it must be world wide in its scope. It is needed in America, but elsewhere too.

"I have it on the authority of two leading German pastors, that only four per cent. of the population of the great towns in Germany ever

go to or enter a place of worship. How many of that four per cent. have life in Christ?"¹

In the annual letter of the Yorkshire Convention of the Society of Friends in which the condition of England is discussed, it is declared, "We are faced by a practical paganism which finds its nourishment in an unparalleled increase of wealth, and which under a thin veneer of Christian phraseology is debasing our civilization."

Canon Hensley Henson, in his paper read before the Church Congress which recently concluded its session at Northampton says, "A Spirit is abroad amongst us which threatens the basis of social order. It is a spirit of lawlessness, a hunger at the hearts of men—a law of anarchy. It pervades our literature, degrades our politics, disturbs our streets, defiles our homes!"²

Just what sort of an awakening is needed?

First: There must be an awakening in the matter of Bible study. Because of the recent experience of the Churches in the discussion of creeds very many people have been unsettled as

¹ "A Revival Call to the Churches."

² "A Revival Call to the Churches."

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to their faith, and since there has been a disposition to question the integrity of the Scriptures, some have given up the careful and prayerful study of the Bible. Others have lived inconsistent lives and inconsistency always blinds the reader to the beauty of the word of God. Still others have been positively indifferent. There never can be an awakening until we go back to the faithful study of the Bible, and reverently approach it as God's divine revelation to a lost and ruined race.

Second: There must be an awakening in the matter of prayer.

"The pivot of piety is prayer. A pivot is of double use; it acts as a fastener and as a centre; it holds in place, and it is the axis of revolution. Prayer is also the double secret; it keeps steadfast in faith, and it helps to all holy activity. Hence as surely as God is lifting his people in these latter times to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid upon supplication, and especially upon intercession.

"This revival of the praying-spirit, if not first in order of development, is first in order of im-

portance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church is aroused and the world's wickedness arrested somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James, like Jonathan Edwards, William Carey, George Miller and Hudson Taylor, have been led to shut themselves in the secret place with God, and have labored fervently in prayers. And, as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured."¹

Third: There must be a revival of family religion. A missionary who had been absent from this country for twenty-five years, not having accepted his furloughs, was asked on his return what impressed him most in America. He did not say the marvellous inventions, nor the

¹ "Forward Movement in the Last Half Century."

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rapid progress made in the matter of education and benevolence, but declared that that which impressed him most was the decadence of religion in the family life. When he left America, a quarter of a century ago, he said there was hardly a home without a family altar, that since he had returned he had hardly found one with this source of blessing. This is a horrible condition of affairs.

Fourth: There must be an awakening in the matter of benevolence. Let us not be deceived by the fact that the Church is in such a healthful condition because her benevolences have been so munificent, for the giving has been confined practically to a few and the offerings of the many have been selfishly withheld. Forget it not that it is when we bring the tithes into the storehouse that he will pour out his blessing upon us.

Fifth: There must be an awakening in the matter of holy living. Inconsistent, worldly living on the part of the follower of Christ presents an almost insurmountable barrier, in the way of the coming to Christ of those who are lost. It is said that there is an increase of worldliness in the Church; if so God pity us.

A distinguished preacher recently said that

frequently it was true that the reason why the world did not join the Church was found in the fact that in certain places at least the Church had almost joined the world. From this enthrallment we need to pray for deliverance. If there is to be a genuine awakening, it will be,

First: The outcome of much prayer.

Second: It will be in accordance with divine revelation.

Third: It will be in close harmony with the time honored doctrines of the evangelical and reformed faith.

Fourth: It will give great prominence to the work of the Holy Ghost.

Fifth: "A genuine revival will carry with it as a conclusive proof of its Divine origin a transforming power over the lives of men. It will be a loud and emphatic call to personal holiness—a holiness which will reflect the character of the Master himself by giving the world living illustrations of what men may become who are partakers of the Divine nature. This transformation of life will exhibit a visible consecration to God's service of time, talents, money, and all that is in the possession of the individual. It will solve the question of the evangelization of the world, for

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when men are purified and empowered by the Divine Spirit, their personal response to the Lord's call will be: 'Here am I, send me.' There is no great issue, religious, political, or social before the minds of men at the present moment that may not be solved, and solved forever, by a world-wide revival in Apostolic power. They are right who tell us that sin lies at the foundation of all human woe. Political legislators deal with the suffering, but overlook the sin. A genuine revival in the power of the Holy Ghost will lead us first of all to God. When we are right with him, the problems that worry us will become secondary, and finally disappear."

CHAPTER III

ALONE WITH GOD

IN this busy world in which we live we have been slowly but surely losing the sense of the presence of God.

When the Prodigal Son returned home the elder brother found fault with the generous reception given him by the father, and complained because there had not been given to him even so much as a kid with which to make merry with his friends, the father's gracious answer was, "Son, thou art ever with me and all that I have is thine."

It is as true to-day for us as then for him, even though we be rebellious, inconsistent and unfaithful God is with us, but *for him to be with us* is one thing, to realize his presence and practice it is quite another matter. I know of no way to recover that which we have lost other than to cultivate the practice of being more frequently alone with him.

It was when Moses was alone that he saw the

burning bush ; when Jacob was alone that he was changed from the supplanter to Israel the Prince ; when Joshua was alone that the angel of the Lord nerved him for battle ; when Isaiah was alone that he beheld the vision which inspired him to service, when he said, " Here am I, send me." When Nicodemus was alone that the way of life was opened before him ; when Paul was alone that he was caught up into the heavens ; when Peter was alone that Jesus forgave him his wanderings. It was when John was alone that he saw golden streets and pearly gates, but best of all beheld the vision of him of whom he wrote saying, " I was in the spirit, and, behold a throne was set in heaven, and one sat on the throne " (Revelation 4: 2). " The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor, and power ; for thou hast created all things and for thy pleasure they are and were created " (Revelation 4: 10, 11).

We need to be more and more alone with him. " As much with him as with the world," is

the way the men of other days put it. Surely it was never more needed.

We need it for *inspiration and refreshment*. To be constantly giving out is to fail ultimately if the loss is not offset by gain; as in breathing we first breathe in then out, and breathe out in proportion to our breathing in, make all our effort to breathe in and breathe out without conscious effort. So it must be in our spiritual life. We must again and again breathe in of the very presence of God. We must learn to wait on the Lord to do this.

"Take time to be holy,
Speak oft with thy Lord."

We need it for instruction. God has a plan for every life and for every work. We would save ourselves from many mistakes, and often have much less work to undo did we but learn to wait upon him and say, "Speak, Lord, for thy servant heareth."

We shall have the sense of God's presence in proportion as we shut the world out, and unless we have some place where we may frequently meet him we are deprived of blessing which comes in no other way.

Two rules certainly need to be observed.

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First: *Wait on the Lord*. Do not hurry, better a moment of clear vision than an hour of meaningless prayer.

Second: *Be still*. Prayer is not always talking to God. It is very, very often God's talking to us.

When we have the sense of his presence difficulties will vanish; when he is at our right hand we shall not be moved.

If I were asked to name the man in Scripture who had more practical difficulties to meet with than any other saint of God perhaps in the whole Bible, I should be inclined to say, Moses. He was leader, legislator, ruler, all in one. He had to say yes and no about everything for that multitude of people in the wilderness. How touching are his words, "How can I myself alone bear your cumbrance, and your burden, and your strife?" (Deut. 1:12.) How did Moses get the wisdom and counsel he needed? It was through being always with God. I do not know an instance of close communion with God like that of Moses. His difficulties brought him constantly to God, and the consequence was that his difficulties were his blessings. Our crowns are made out of our crosses, and our

triumphs out of our trials and tears. "There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face" (Deut. 34: 10). Not in a similitude, or in a dream, but face to face. "He made known his ways unto Moses, his acts unto the children of Israel" (Ps. 103: 7). The children of Israel knew the acts, but Moses knew the ways behind the acts. He knew the why and the wherefore, he got into God's secrets, he was always with God, he had no one else to go to. How could he have done anything without God? In the ninth of Numbers there is a striking instance of the way in which Moses hearkened unto the Spirit of God in an hour of difficulty. At the eighth verse we read that there was a practical difficulty which had never arisen before. There were certain men who had been defiled by a dead body, and thus had been prevented from keeping the Passover at the right time. They came to Moses and said, What are we to do under the circumstances? What did Moses say? Did Moses answer them out of his own head? He said just what you and I have to say, if we are to know the will of God. Moses said to them, "Stand still and I will hear what the Lord will

command concerning you" (ver. 8). Let us be still. Half our difficulties would disappear if we obeyed that one word, "Be still." You are not silent enough to let God speak to you, you are too impatient, you are in such a hurry, you want to have it all settled directly, and put down in black and white, and done with. But God is never in a hurry—you must wait. "Wait," wait, wait, "on the Lord, be of good courage, and he shall strengthen thine heart, wait I say upon the Lord." I can recall times in my life when I have missed the way through not waiting, and I can recall times, many times, thank God, when by the grace of God I have found the way, and it has been always by waiting. "He that believeth shall not make haste" (Isa. 28: 16). "He that hasteth with his feet sinneth" (Prov. 19: 2). We must take time. Be still, have a silence in your soul. "The words of the wise are heard in quiet" (Eccles. 9: 17).¹

¹ "The Pattern Prayer Book."

CHAPTER IV

RIGHT WITH GOD

God's work for the multitude begins with the individual.

"Thou must be true thyself,
If thou the truth would'st teach."

Not long ago I heard the Rev. Charles Cuthbert Hall, D. D., preach to young people from the text which is found in 1 Timothy, the fourth chapter and the twelfth verse. In speaking of the perilous times in which they lived Paul said, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4: 1-3). And in Dr. Hall's text Paul is telling Timothy how to offset this iniquitous condition, "Let no man despise

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thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity " (1 Timothy 4: 12).

Timothy was to be an example *in word*, that is in speech or what he said.

In conversation, that is manner of life or what he did.

In charity, that is opinion or what he judged.

In spirit, that is influence or what he represented.

In faith, that is conviction or what he believed.

In purity, that is character or what he was.

If we are to be used of God there must be close heartsearching.

The individual life must be right. " Search me, oh God, and know my heart, try me and know my thought." This Scripture is intensely personal.

It is said that the Saturday night before the Passover when the house of every Jew was searched for leaven and everything was made clean, the faithful Jew went through this formula, " And now if any leaven abides in this house it is here against my will." This must be our position regarding sin.

The social life must be right. In second Kings the twentieth chapter, Hezekiah the king has had guests in his home and Isaiah the prophet came to him with this startling question, "What have they seen in thy house?" It will be necessary for us if we would be right with God to ask ourselves this searching question, "How is it in our homes in the matter of family religion and the influence of parents over children?" How is it with regard to the position of questionable things to say nothing of those which are positively sinful? How is it with regard to the atmosphere of the home, is it for Christ or against him? How is it with regard to the papers we read and the books in our library? If he should walk through the house would he put his finger of disapproval upon any of these things, if so they must be put away.

The public life must be right. Every man's work shall be tried of what sort it is, not his private ministry only but his public service, the sermons he has preached, the work he has done, the influence he has exerted, all these shall be tried by fire and the day shall declare them.

There ought to be an examination of our motives for service. Let the minister say,

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“ Why am I in the ministry, it is simply that I may do good to others, then have I not missed Paul’s idea when he said, ‘ Woe is ME if I preach not the Gospel.’ ” He did not say, “ Woe is the heathen if I preach not.”

“ What is my supreme DESIRE in the matter of service ? ” Let every Christian ask himself this question. Is it for self-glory or praise, or is it to honor him ? And yet let it not be forgotten that there may be too much introspection.

“ I look around but soon become distracted,
And ponder over life’s suffering and wrong
When shall be righted all earth’s sad disorder ?
When be fulfilled the angel’s herald-song ?

“ I look within, my spirit is contracted,
Shrivelled and puny when self-occupied ;
With what dismay I see my imperfections !
How much within to make dissatisfied !

“ I look above—my eyes are then attracted,
By one at God’s right hand, divine and fair,
And as I look my soul finds satisfaction,
Ah ! let me gaze forever, only there ! ”

If we are to be used of God in evangelistic effort let us remember that there must be.

First: The presentation of the whole being to Christ as our master and king.

Second: An abandonment of every known sin, of every weight that hinders holy living and

of everything that is found to be displeasing in God's sight.

Third: Acceptance by faith of the Holy Ghost as God's gracious provision for holiness of life and for power in his service.

Fourth: A continuous dying unto self that Christ may be all in all.

Fifth: A realization of the indwelling presence of the Lord Jesus Christ.

Sixth: A separation unto God for personal service in the salvation of men and the evangelizing of the world. There is a call to-day for workers and the fields are white unto the harvest.

I think it is true, however, if we study the matter carefully that the call is not so much for sowers as for reapers. He has sown the seed in his sacrificial death and we have but to thrust in the sickle and then come rejoicing bringing our sheaves with us.

Let us not underestimate the ordinary means of grace, let us not imagine that no work is to be accomplished unless some distinguished preacher is our leader. Let us not fail to put honor on the Holy Spirit, let us not be neglectful of believing prayer and let us above all things not be unmindful of his gracious promises.

CHAPTER V

EVANGELISM AND THE HOLY SPIRIT

No discussion of evangelism would be complete without reference to the Holy Spirit. Too often is he ignored in our planning and our service, which is an error fatal to results.

With regard to his relation to the individual life, of two things we may be assured.

First: That he is the secret of real success; not human ingenuity or strength of intellect, though both of these are not lightly to be esteemed. "A spiritually controlled life is not a condition in which the natural faculties of the soul are crushed and exterminated. A friend once told me that in the earlier stages of his Christian life he was greatly troubled by a gift of irrepressible humor that God had given him. When he sought full consecration to God he wondered whether this gift must be crushed out of him altogether. It troubled him very much, and no doubt it was a danger. With all gifts there are accompanying dangers. My friend

sought entirely to crucify and repress the tendency, but in vain, it was a constant trouble to him. At last he consulted an aged and experienced servant of God, who said to him, 'My dear brother, do not crucify it, but consecrate it. Let it be completely under the control of the Spirit of God, and he will know what use to make of it. It is a part of your nature, and not necessarily sinful. He can deliver you from an unwise use of it, and turn it into safe channels for his own service.' From that day the faculty was not a hindrance but a help."¹

The lesson we must learn is that there is power only in fullness and that there is fullness only in the yielded life. Somewhere I have seen four steps suggested as leading to power.

(First) What God claims I yield.

(Second) What I yield he accepts.

(Third) What he accepts he fills.

(Fourth) What he fills he uses.

Second: We are assured of the cooperation of the Holy Spirit only when we give testimony to Christ, and at no other time. Disloyalty to him, trifling with him, bar the way to the coming of the Holy Spirit. If you would have

¹ "Pattern Prayer Life."

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yours to be a spirit filled life, observe the following :

First: *Acknowledge* that you are without that which God has promised to give you as his child; that you are not in possession of that which others seem to have, if indeed this be true.

Second: *Ask* him for that which is your birthright privilege and remember that what Christ received as the head, he received in trust for the body, and we are a part of the body.

Third: *Accept* from God his gracious gift, or in other words take the fullness of power from the hand of the ascended Saviour as you took the gift of pardon from the hand of the crucified Saviour and that is by faith.

Fourth: *Act* on the strength of the reception of a new impartation of his fullness and life, and the inevitable result may be an enlarged vision and an increased blessing.

With reference to the Holy Spirit and the matter of Bible study we must not neglect him. He inspired men to write and he alone can inspire us to read and to appropriate his teaching. No one can really study the Bible with profit unless he observe at least two rules.

The Bible must be approached reverently.

Come to it in one way and it is like a sensitive plant, its leaves will close and its fragrance will refuse to flow forth. Approach it reverently and it is sweeter than honey in the honeycomb. It is like water from the rock, it is light in our darkness, it is manna to our hungry souls.

For the cultivation of the spirit of evangelism in the matter of our Bible reading the following helpful suggestions were once made by an English preacher.

First: *Study through* a passage of Scripture or a story at your morning Bible reading.

Second: Never rise from your knees after you have gotten your message from God's word until it is a part of your very life.

Third: Work out in your daily experience the truth which he has given you at your morning feasting.

Fourth: Write down upon the margin of your Bible what God gives you as a special revelation.

Fifth: Pass on to those who are like-minded with yourself those bits of spiritual truth which God is so ready to give to his children, or to put it more tersely Study it through. Pray it in. Work it out. Put it down. Pass it on.

With reference to the prayer life and the Holy Spirit, to ignore him is to hinder prayer, to hinder prayer is to be a stranger to the true spirit of evangelism. He is the teacher in the school of prayer; he is the guide into the deep things of God; he is the revealer of hidden mysteries.

"Prayer had a very prominent place in the early Church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelization. The mighty display of power at Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were to be sent forth the Church assembled for special prayer. The great foreign mission movement was inaugurated in prayer. If persecution came, the Christians met to pray. One of the two reasons for choosing deacons was that the Apostles—the leaders of the Church—might give themselves to prayer. The more carefully the subject is studied, the more apparent it becomes that what was accomplished in the Apostolic Age was largely due to the constant employment of the hidden and omnipotent force of prayer.

"The Spirit of God guided and empowered the workers and thus governed and energized the entire missionary enterprise of the Church. He designated and separated the workers and sent them forth unto their work. He clothed them with irresistible power. He opened and closed doors. He led them in times of perplexity. In his might they carried the gospel message throughout the length and breadth of the vast empire of Rome and even into the regions beyond."¹

Everything vital to the success of the world's evangelization hinges on prayer. Are thousands of missionaries and tens of thousands of native workers needed? "Pray ye therefore the Lord of the Harvest, that he send forth laborers into his harvest." Is a vast increase in gifts required to prosecute adequately the enterprise? Prayer is the only power that will influence God's people to give with purity of motive and with real sacrifice of self. Prayer alone will overcome the gigantic difficulties which confront the workers in every field.

Mr. Robert E. Speer, in his pamphlet, "Prayer and Missions," which has done so much to

¹ "The Evangelization of the World in This Generation."

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awaken the Church to prayer, goes to the heart of the subject, " The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need of men ; deeper, far than the need for money ; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. . . . The condition and consequence of such prayers as this is a new out-pouring of the Holy Ghost." ¹

¹ " The Evangelization of the World in This Generation."

CHAPTER VI

WIDENING THE SCOPE

THERE is great danger of our making the scope of evangelism too narrow for there are those who seem to think that we are only evangelistic when we are preaching after the manner of the evangelist and crying out to men to *repent* and turn to God. They evidently believe that our entire obligation has been met when the attention of the lost has been compelled, when they have been influenced to decide for Christ and are finally led into the membership of the Church. This is a dangerous tendency and in the estimation of many people militates against the entire evangelistic effort. The present day evangelism is to lose no emphasis at these points, for except we repent we shall all likewise perish, and if we willfully forsake the Church there can be no promise either of fruitfulness or of a joyous Christian experience, but the scope of evangelism is wider than that and comprehends strength of character and the attempt at least to

reproduce the Spirit of Christ in the world. It is a call to men to live in such fellowship with him that the world taking knowledge of them shall know that they have been with Jesus.

Not long ago I wrote to one of the most successful pastors in the country asking if he could give me some evangelistic suggestions which might be helpful to the Church at large, and among other things, he wrote as follows :

“The only suggestion that I could think of making with regard to the line of thought to be followed, is that in my judgment, the scope of evangelistic preaching should be considerably widened. In our effort to bring people to the point of decision, and to narrow down the whole matter to a single issue, we preachers have too much lost sight of the ethics of the kingdom. We confine ourselves to a few doctrines like that of sin, repentance, faith and confession, preached very much in the abstract, and have little to say about the duties which should distinguish the Christian life. What little we have to say about these duties is generally connected with warnings against worldliness, and by worldliness we generally mean card-playing, theatre-going, and dancing, leaving out the weightier matters of

avarice, injustice, untruth, and various other things to which selfishness leads.

“ We take our cue too much from the Epistles and not enough from the Gospels, forgetting that the Epistles were written to bodies of people who were already Christian, and that they do not present the Gospel which the Apostles preached for evangelistic purposes. In fact, I think we have very little preaching of the Gospel of the Kingdom as Jesus preached it, and as his Apostles preached it, in our evangelistic efforts. It seems to me that we should hold up before the people, the full-rounded idea of the Kingdom, with its individual and social relations as the essential thing, and then set forth Christ as the only Door of Entrance.

“ Of course Christian ethics lie back of what we call our evangelistic preaching in the minds of the preachers, but I think it very important that they should be brought out and put into the minds of the hearers. The failure to do this is the cause of the unreality of much of the preaching and Christian living of our time. I have thought a good deal upon this matter of late years. So much in fact, that I have come to distrust very deeply, the results of the ordinary

evangelistic preaching of our day. It does not go deep enough into the life of our people. There is not enough said about social injustice. People think that they can accept Christ and become Christians, without practicing the elementary principles of his ethics, and in my judgment there is nothing that will restore to the Church her strong hold upon the masses of the people, particularly upon the men, but a robust preaching of the Christian life as Jesus preached it."

While we may not be prepared to accept all that he has suggested, yet we must acknowledge the force of his message.

Evangelistic preaching must have a far wider scope than simply a call to repentance or an invitation to come to Christ. This is only the beginning.

It involves the stimulation of the Christian and also the building up of his character. In other words it is the winning of a soul and the training of that soul to be like Christ. As a matter of fact it is a summons to the whole Church to reproduction so far as possible of the life of the Son of God.

"In reply to a criticism that Christianity was a failure, a writer in the *Atlantic Monthly*, some

years ago, retorted that it was not a failure, for it had never been tried. Can it be fairly said that a physician's treatment has been tried when one-half of it has been neglected? Only one-half of Christ's Gospel has been preached, and Christianity has been only one-half accepted, only one-half applied."

"Truth is a sphere; and though it has opposite poles, it is still one. But men can see only a hemisphere at a time; hence the many and longlived disputes over half truths. One sees only the ideal; another, only the real. One fixes attention on the inward; another on the outward. One would save the soul; another strives for the body. One says, change the man's inner life, and he will change his surroundings; another says, transform environment and you will transform character. And while they bring railing accusations against each other, the world waits and suffers.

"Both parties to the unending dispute are right and both are wrong. Each is right in the half truth which he accepts, and each is wrong in the half truth which he rejects. Why not put the two hemispheres together, and let the world roll on? This is precisely what the true doctrine of

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the kingdom does. In it the spiritual and physical, the ideal and the real, the inward and the outward, the soul and the body, are not set over against one another as if unrelated and even antagonistic. They are seen to be parts of one whole, wonderfully interrelated, and each profoundly influencing the other.

“One of the most serious mistakes of the Church has been to ignore the physical—a mistake she would never have made if she had followed the example of her Master. Devoting herself exclusively to the spiritual, she is like a mother who in her anxiety to save her child’s soul neglects his food, clothing, exercise and cleanliness, with the result that there is not left much of a soul to save.”¹

Men may call the question, “What would Jesus do?” impracticable if they choose, but present day evangelism will emphasize it more and more, however it must be distinctly understood that his life may not be reproduced in the energy of the flesh, it is only as we have Christ in us that we are able to live as he would have us, it is only as we are willing instruments of the Holy Spirit of God that we may impress others with

¹ “The Next Great Awakening.”

the reality of our faith and of our Saviour in whom it is centred.

We may make fine distinctions as to dispensational truth in which I confess I believe with all my heart, but this wicked world waits for the manifestation of the Spirit of Jesus Christ, in home life, in Church activities, and in the business world, and will be satisfied with nothing less.

Evangelistic effort which stops short of the training and culture of the one saved is not such preaching and service as could merit the divine approval.

Preaching a doctrine of holiness which leads men into the clouds of mysticism and deceives them with a useless sentimentality is not Scriptural, and has no power with men and women, who, sick of sin live on the earth surrounded by all its temptations and subject to the most of its trials.

In Colossians the first chapter, the ninth and tenth verses, we read, "For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk

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worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And in this prayer Paul prays that all Colosse might have wisdom and understanding. The first is general knowledge, the second is spiritual perception, and he tells how both may be acquired.

The first by meditation on God's Word ;

The second by listening to his spirit, but the purpose of this prayer is also given.

It was not a mere form or sentiment, but an earnest, longing desire expressed only as Paul could put it.

Here it is for "the end of preaching is practice," "that ye might walk worthy of the Lord unto all pleasing." It is no use, as we said just now, to know without doing, we must do what we know. And what a standard he presents—"worthy of the Lord unto all pleasing!" That is wonderful. Some people say you cannot please God at all. The apostle says our walk ought to be "unto all pleasing." There is no room there for displeasing. There is the aim anyhow, there is the possibility of pleasing God. Do not let your standard of holy living sink lower than that. The apostle says we may

please God. Have we got to that stage? I think we should not be content with less. Have you the Enoch testimony that you please God? Have you ever had it? It is possible whatever else may not be, for it is in the Book. "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." "Fruitful in every good work," that does not mean, as some one has said, that everybody is to do everything, it means you are not to be too particular, not to pick and choose. Some people, for instance, are "too respectable to give away tracts," they will do something but not that, they don't like work which humbles them; like servants in India who will do nothing that breaks their caste, so that you are obliged to have half a dozen servants to do the work of one. That is not the Christian's example, he must be ready for every good work, whatever the Lord the King shall appoint. May that spirit of willingness be given us, and the apostle's prayer for Colosse be abundantly answered for you and me."¹

¹ "The Pattern Prayer Book."

CHAPTER VII

METHODS

LET it be distinctly understood that "no method, however perfect, is substituted for power. The method is only the way in which intellectual, emotional, volitional and spiritual power is manifest. Method without power is a locomotive on the track without steam; power without method is the locomotive with steam in the boiler and pipe, but derailed and plowing its path to its own destruction. Power manifests itself in method but method is no substitute for power."¹

The other day I came across the following in the book of a well-known author. He had been giving an account of a notable revival of other days, and he said, "This solemn story of Divine dealing lays peculiar stress upon united prayer, a pure Gospel, hand to hand contact with souls, and simple faith in God's present power to save. Here was no grand array of agencies, no unusual

¹ "The Working Church."

and striking combinations—no far-famed evangelist sent for to inaugurate a revival, no appeal to novelty, nothing dramatic, spectacular, sensational. The whole work began in the prayers of a few fervent believers for the church with which they were connected, and particularly their own minister. Their prayers first brought to him new blessing and new power in preaching ; then, as souls were won, the work spread to other congregations ; the circle of prayer expanded and became more inclusive ; differences of doctrine and polity were forgotten in the bond of unity ; variety of congregational life was merged into community of work for souls. As aid was needed, the most spirit-filled helpers were sought and dependence was never transferred from God to man, but the power of a God-given Gospel and of a God-given spirit constantly and reverently recognized.

“ Contrast all this with modern efforts to secure revival. A private pamphlet, prepared by a certain evangelist as a guide to committees who were making ready for his coming, proved to be shockingly full of dependence on ‘ business methods,’ such as advertising, striking announcements, big posters, etc., etc., he would have

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everything done to create public furore in advance. This is the way of the world, and it is now fast becoming the way of the Church.

"We are getting away from dependence on ordinary means of grace, whenever we do not expect any widespread blessing on the preaching of the simple Gospel and on prayer, and on personal contact with souls. We must have several Churches united, and great meetings with distinguished evangelists and great choirs with far-famed Gospel singers, or we look for no divine outpourings. All this is unscriptural, unspiritual, abnormal."¹

But why insist that the Holy Spirit must act in every succeeding age as he has moved in the past, why criticize any one whom God uses in his service, and why object to any method which seems to have been used of God in these days when the need for workers is so apparent on every side, when so many are hopeless, helpless and lost, why not each work in his own way with all his ingenuity consecrated and all his life separated unto Christ, confident of this, as he labors on, that while his methods may be very different from those of his brother worker, yet he

¹ "Forward Movements of the Last Half Century."

may be assured while he toils that he has the sympathy and support of all who have the interests of the kingdom of heaven at heart, and need expect no harsh criticism. Quite the opposite is too frequently true. There are Christian workers to-day who feel that nothing is doing except it is being done according to their plans and have only criticism for those who attempt the use of a new method, or put in operation some new plan which they have never before tried. This is, to say the least, not brotherly, and to put it more emphatically it is not Christlike. Let this be the test of any and every method. It is useful and of value only in so far as it works to bring men to the hearing of the Gospel, and eventually persuades them to come to Christ. However there are certain suggestions of a general character which may be useful to us.

“Every pastor has his methods in working with and for his Church, and in getting his Church to work. The exact nature of these methods is of less importance than the fact that the methods are his own,—methods with which he is acquainted and which he can handle. Ecclesiastical methods, like personal habits, are constitutional. If they are not his own, if he

fails to understand them, he is quite as helpless as David in Goliath's armor, or as Goliath with David's sling and stones. In his use of methods of work the pastor is exposed to perils.

"Among these perils is the danger of believing that methods which are successful in one Church will prove successful in another, or that methods which succeed in a Church at one time will always succeed. Methods should be very elastic. They should be capable of great adaptiveness. They should be adjusted to the peculiar needs of each Church.

"In every respect a pastor should hold himself ready to surrender or to alter his methods according to the demands of the place or the time. In thus doing the pastor is guarded from a not uncommon peril,—namely, of believing that methods have intrinsic worth. Of course we all know that they are good only so far forth as they do good; yet long associations with methods may result in transferring our regard for the end to the means by which the end is gained."¹

Jesus had innumerable methods. Sometimes he talked in a conversational tone, again he

¹ "The Working Church."

cried out after the manner of an evangelist; sometimes he told stories as in the parables of the kingdom; again he enunciated great principles as in the Sermon on the Mount. Sometimes he taught just by his presence as in the wedding at Canaan of Galilee, and again he stood on the mountain-top and cried out with an almost breaking heart, "Oh Jerusalem! Jerusalem!"

There is a Scriptural warrant for changing our methods in the Church until we have one which compels the attention of the lost and seems to have the approval of God.

How long did the shepherd look for his sheep; the woman for her lost piece of money, and for how long a time did the father wait for his boy? *Until* the lost was found, and this word "*until*" gives us our Scriptural authority for repeated change in methods of service.

I spent one summer on the shores of Lake George and was told that if I would anchor my boat early in the morning at a certain point I would be assured of a successful catch of fish. I followed instructions implicitly and fished from early morning until ten o'clock with never a strike. Then the old fisherman who gave me

my information came out, anchored his boat about twelve feet away and cast his line with the same discouraging results. I saw him bend over in the boat and work for a little while and then cast his line the second time and almost instantly had a strike which resulted in a beautiful fish, and with open eyed wonder I sat and saw him pull in fish after fish for at least an hour. When I asked him the secret of his success, without stopping his fishing he answered back, "I just changed my bait."

How often this is necessary in the Church and how frequently it is true that we are unwilling to change the method we have used for years, that which has been in vogue in the lives of our fathers, just because the method is old.

Jesus was not such a teacher as this. He said, "I will make you fishers of men."

With regard to methods of evangelistic work it is almost dangerous to write for fear that men may trust the method rather than look to him who is the power back of it, but there are certain general principles which may be always kept in mind.

In a recent sermon the Rev. David Gregg, D. D., has said, "We have one grand fact which we

should constantly keep in mind, and that is this, Men have been successfully reached and brought to Christ, and in the New Testament the different ways in which men were brought to Jesus in the beginning are plainly set before us. They came by means of the Gospel sermon ; thus John and Andrew were converted. They were brought to Jesus by means of family influence ; it was in this way that Peter came."

They were brought to him by the personal efforts of their converted neighbors ; it was in this way that Nathaniel was brought to Christ. Philip was Nathaniel's neighbor and he went to Nathaniel and told him that he had found Christ.

They were brought to him by a combination of personal forces. This was the way the paralytic was brought into his presence. He was borne of four, one man had not the power to carry him, neither had two ; three could possibly only have done it with difficulty, but the combination of four made the effort a success.

Men were brought to Jesus by the creation of a Christlike atmosphere in the community. The Disciples in the beginning filled the air with the name and the works and praises of Jesus Christ. They repeated his sayings, retold his parables

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and preached over his sermons as they went, they actually talked him into popularity, they made the air literally ring with his coronation, shouting, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest."

It is no wonder that in those days the Church made progress by leaps and bounds. It would be so to-day if the conditions were only once more fulfilled.

CHAPTER VIII

THE EVANGELISTIC PASTOR

JUST what is an evangelistic pastor? Perhaps we shall better reach an understanding concerning his position if we answer the question negatively.

First: He is not of necessity one who preaches constantly along what is known as evangelistic lines. There are very many people to-day who seem to think that the pastor is not doing evangelistic work unless he is regularly giving an invitation in so many words and all the time calling men to repent. This is not necessarily true as we shall show later, for frequently the best invitation is not spoken by the lips—but by the very presence of the man of God.

Second: He is not always one who is conspicuous because of great additions to his membership. There are men to-day whose additions have been exceedingly small who are as thoroughly evangelistic as those whose success has

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been far more remarkable. With the minister as with the Church it is the spirit that counts. If he has a real concern for the lost, if he lives a life of fellowship with Christ, he could choose any theme for his people and it would be apparent to all his hearers that he was longing for the lost to know Christ.

He need not of necessity close every sermon with an appeal, although that is frequently the best thing to do, for in so doing we impress our hearers with our confidence in our message and our expectation of results.

The minister of the seminary church where I was a student one evening preached a sermon and then returned to his home utterly discouraged because he felt that he was a failure in the ministry and he practically determined that he would never preach again, yet at the same time he was conscious that he had been greatly burdened for the lost. Some time past midnight his door-bell rang and the leader of his choir, who had been counted a skeptic, came to him to say, "Doctor, I am in an agony concerning my soul. Your sermon to-night has convicted me of my sin and I must have help or I shall die." In a very short time he was rejoicing in Christ. Then

said the minister to him, "What was it in my sermon that moved you, I should like to have you tell me." The man replied, "It was not so much, sir, what you said but the way you said it. I could see by the look in your eye and by the very pathos in your voice that you were longing for men to be saved and I could not resist your message." But there is a positive answer to the question to-day. Let us consider that side of it.

First: That man is evangelistic who is truly a man of prayer and Bible study, and yet at the same time one of intense earnest action. The greatest fanatics I know are those who study the Bible and pray almost without ceasing and then stop with these devotions. They do not fit into practice in their daily lives the message God gave them in his Word and the vision he vouchsafed unto them in their prayers, so on the one side there must be prayer and Bible study; we cannot have too much of it, while on the other side there is the translation into life of those things which God has given us. It was thus that Finney prayed, read God's word and worked, and it was thus that Mr. Moody lived and preached.

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Second: That man is evangelistic in his preaching who realizes that men are lost without Christ and that the Gospel is the only way of salvation. He believes that it is not so much a question either of character or conduct primarily as of the new birth. He realizes that "the wages of sin is death, and the soul that sinneth it shall die." With such a conviction as this if he is true to his ordination vows and also true to the word of God he can preach in no halting, hesitating way.

An old Scotch woman went to hear Robert Murray McCheyenne preach for the first time. Some one asked her what she thought of him. She hesitated for a moment and then said, what I am sure any true minister had rather have said about him than that he was the most brilliant preacher among men. She said, "The man preaches as if he was a-dyin' to have you converted." Oh, for such a spirit as this in the ministry to-day. Thank God for the men who have great intellectual power, for those who bear well their scholastic honors to which they are certainly entitled, but is it not true that what we need to-day more than anything else is a gracious outpouring of the Holy Ghost, an energiz-

ing of that power which comes only from on high, that we may preach for souls?

The pastor is preeminently the soul winner in his own parish. No one can take his place. If he is not faithful to those over whom God has made him the overseer, he shall be called to account at the judgment seat of Christ. Whatever we may believe concerning the office of the evangelist, and we must believe thoroughly in this, however necessary it may be that we should give him his rightful place in the Church, and many agree that this is almost an absolute necessity, yet no evangelist can supplant the pastor in the matter of soul winning. But if the pastor is to be successful there are certain points which must be emphasized concerning his life and this to a greater degree even than in the experience of the ordinary pastor of a church who may hold a congregation together because of eloquent or intellectual achievements, because of winning social qualities or by a striking personality. No pastor can ever be a soul winner without attention is given to,

First: *His private life.* One might preach an ordinary sermon and by force of intellect or power of magnetism interest an assembly. I

have in mind a man who for years led an impure life yet while he interested his congregation with his masterful gifts he never won a soul to the Master, and if any one should say in answer to this, "But are there not evangelists whose lives are unclean and yet who have a measure of success?" my answer would be, "The evangelist may be reaping a harvest the seed of which has been sown by some godly pastor," and so the illustration still holds. But to be a soul winner is entirely different. The private life must be taken into account. There are trees the spread of whose roots under ground equals the spread of their branches above ground, and this leads me to say that no man can be a soul winner in the ministry without he is right in his home, right in his study, right in his devotion, right in his heart, or in other words lives in private what he preaches in public. Our people forget our texts, they frequently forget our particular forms of expression but the spirit of the message we have delivered is about them not infrequently for a lifetime.

A prominent American preacher told me that he once preached in Robert Murray McCheyenne's pulpit, and he asked if any one there

had heard McCheyenne preach. One old man was brought to the front. "Can you tell me," said the minister, "some of the texts of McCheyenne?" and the old man made reply, "I don't remember them." "Then can you tell me some sentences he used?" and again the reply was, "I have entirely forgotten them." With a feeling of disappointment the great preacher said, "Well, don't you remember anything about him at all?" "Ah," said the man, "that is a different question. I do remember something about him. When I was a lad by the roadside playing, one day Robert Murray McCheyenne came along and laying his hand upon my head he said, 'Jamie, lad, I am away to see your poor sick sister,' and then looking into my eyes he said, 'And Jamie, I am very concerned about your own soul.' I have forgotten his texts and his sermons, sir, but I can feel the tremble of his hand and I can still see the tear in his eye."

Let us remember it is not so much what we say as the way we say it that constitutes the minister the soul winner.

Second: The very greatest attention must be paid to the prayer life if the pastor is to be a winner of souls, and I doubt not but that the

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most of us fail just here,¹ largely because of the fact that we are so busy, for very few people understand the responsibility and obligations resting upon a pastor; from morning until night and often night till morning he is at the call of his people and of the citizens of the city or town where he may live, and it is such an easy thing to pray in a perfunctory sort of way or not to pray at all. A very few may be unmindful of prayer because of selfishness, a few others because of indifference, but perhaps many of us because we do not appreciate what the power of prayer is.

In the revival of 1857, when Canon Ryle sent out his celebrated appeal to the Church of England he made this statement, that he had looked the Bible through and found that wherever there was a man of prayer there was a man of power; that he had studied the history of the Church and had learned that wherever there was a man or woman of power there was one who knew how to pray. He said some were Armenians, some Calvinists, some rich, some poor, some were wise and some ignorant, some loved the liturgy, and some cared little for it, but all knew how to pray.

Jesus was an illustration of this. In Mark we

read, "A great while before day he went away to pray." He was the Son of God yet he would not begin a day without prayer. It is to be noticed, however, that the day begun thus with prayer ended with the healing of the leper. If the Son of God could not start the day without communing with God how dangerous it is for any of us to try it.

In Matthew we learn that after he had fed the multitudes he went away in a quiet place to pray. He had just worked the miracle and yet he prays. I have a friend in heaven who used to say that it is more difficult to use a victory than to gain one, by which she meant that the most dangerous day for us was the day following a mountain-top experience, for we are so liable to try to live upon the past rather than upon the present promises of God. Jesus prayed before the miracle and after the miracle, by day and by night. What a rebuke he is to some of us.

In Luke we read that as he prayed the fashion of his countenance was changed. To my mind this is one of the best illustrations. It will be a glad day in the Church when those of us who know Christ show by our faces that we have been in fellowship with him. There is

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something about the look of the eye, the ring of the voice and the atmosphere of a man who knows how to pray that carries conviction always.

In John we read that he stooped down at the grave of Lazarus *after he had prayed* and said, "Lazarus, come forth."

I had a letter one day from some one who wanted me to write on a postal card the rules for soul winning. This seemed a strange request when I remembered that I had a book in my library larger than my Bible on "How to Win Souls," and yet you can write the rules upon a postal card. Indeed there is but one rule, "Lord, teach us to pray." The man who knows how to pray in the right way is a soul winner always. Whatever may be one's intellectual ability therefore without prayer he is weak in this direction. This is true whether he is in the pulpit or in the pew, whether he is a Sunday-school teacher, or the superintendent or just a member of the Church.

Third: If the pastor is to be a soul winner close attention must be paid to his public life. It must in every sense accord with his message. He cannot preach about prayer and himself be

prayerless, nor can he talk of power and be powerless, nor can he speak of consecration and live a selfish life, nor can he talk of the concern of Jesus and himself be unconcerned. Unless the private life and the public preaching strike in unison the preacher is not a soul winner, nor is the Sunday-school teacher, nor the superintendent, nor is any Christian.

Fourth: No minister can be a soul winner without he gives close attention to his pulpit life. This suggests the theme of the sermon which must always and ever be the gospel. It has not lost its power whatever men may say to the contrary, and as a matter of fact it is true that wherever men are really drawing crowds of people and holding them their theme is the glorious gospel of the Son of God. Sensationalism may draw for a time but the gospel steadily wins and always holds. We boast a great deal in these days of our great men and noble women in America, philanthropists, statesmen, missionaries, our honored fathers and mothers, but in so far as they are Christians, and the most of them are, they have drawn their inspiration for holy living from the story of Jesus the Son of God; cradled in the manger, living at

Nazareth, preaching in Galilee, suffering in Gethsemane, scourged in Jerusalem, dying upon the cross, buried in the tomb, rising with power, ascending up into heaven, seated in glory and coming again with majesty and power. Could there be a grander message than this, and that minister who delivers it fearlessly and yet tenderly in the very spirit of Jesus himself will be a soul winner. It has always been true, but in addition to this the message must be,

First: *Practical*. I know that I speak for a great army of busy men and women in this world when I saw that these people have little time to listen to philosophical discussions and mere intellectual discourses. Life is too short for this and as a result of the experiences of the week they are too weary to give the time to listening to what will not help them in their living, and the majority of them come to the Church to hear the truth that will make them better and truer in every way, and more of the people of the world would join them in their worship if they were sure that they would hear from the pulpit the gospel which has ever transformed lives and strengthened character.

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Second: *It must be personal.* A distinguished New York pastor tells of preaching a sermon one day in which he said to his people "every one in this church is either a channel or a barrier for spiritual power in his relation towards God." One prominent man returned to his home, entered his library and determined to find out which he was and learned that he was a barrier.

Before he left the room he determined that from that time on he would be a channel. The next day he began to speak to his employees. The first was a Catholic and he urged him to be a true Catholic. Among them came his private secretary and he asked him if he had kept his promises to him and if he had been a good employer. Thinking that perhaps he was about to be discharged the private secretary asked him what fault he had to find with him, when he said, "It is not that but I am a Christian and I am bound for heaven and I should not like to go without asking you to go with me." Out from that one store thirteen men have been won for Christ by the testimony of this consecrated business man. The time has come when ministers have had given to them an opportunity to speak

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plainly and personally to their people and if they speak in the spirit of Christ the message will be received gladly and many lives will be completely changed.

CHAPTER IX

THE EVANGELISTIC SERMON

In a conference of ministers gathered not long ago to discuss the general subject of evangelistic work the sermon was naturally discussed.

One minister said, "An evangelistic sermon is one that reaches out after a soul;" another said, "It is a sermon which has enough of the Gospel in it so that if one should hear the preacher but once he would know what he must do to be saved." Still another said, "It is a sermon which provokes a crisis in the hearer's life which is rather the best definition, because it at once is apparent that men may be evangelistic and preach not only for the winning of souls but for the upbuilding of character." An evangelistic sermon is one which has a definite aim and that aim is the winning of the lost to Christ, and then the building up in Christ of those who are won. It is a sermon which may be practically applied in our every-day living, and is by all means a sermon which impresses one with his need for

Christ and the absolute sincerity in the desire of the preacher that he may be saved.

There may be at least four distinct marks of an evangelistic sermon.

First: It is dictated by the Holy Ghost. Since he knows the hearts of men, inspired men to write the word of God, and at the same time is fully acquainted with us as his instruments, it naturally follows that he can suggest the theme and its manner of treatment which would be most effective in reaching the lost if we did but give him the chance to do so.

The late George H. C. MacGregor told me that he came one night to his London pulpit with his sermon carefully prepared, for he was a thorough student, and suddenly became impressed with the fact that for some reason he ought to turn aside from his well-thought out sermon and give an entirely different message, for which he was in his judgment not so well equipped. But he followed his leading, preaching his sermon not with great satisfaction to himself, and possibly with not such great delight to his people, but the next morning he found a letter on his table in which the writer said, "I was on my way to end my life last night and

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dropped into your church just to pass away the time. I do not remember your singing, nor the words you spoke, but the text you chose was my mother's favorite. It was her last message to me when I left home as a boy, and I could not get away from it last night. Instead of being a suicide to-day I have become a Christian." "From that day till this," said this sainted preacher, "I have tried to deliver no message that was not clearly dictated both in the choice of the text and the development of the theme by the Holy Spirit of God."

Second: The evangelistic sermon is one which is wrought out in prayer and preached in the power of prayer. There is a tendency on the part of the preacher when he is intellectually well versed in his message to depend upon his preparation, his power as an orator and his natural ability to move men, but in the evangelistic sermon, which is to lead men to Christ, not alone must these things move him, but also that strength which comes by prayer. It is only when the sermon has been wrought out on our knees and is preached in the consciousness, that the one of whom we speak is just at our side, that there is power in it to persuade the lost.

Third: An evangelistic sermon is one which is preached first of all to oneself. It is a good thing when the message is completed, not only to go over it on our knees, but to go over it for ourselves. The point that fails to move us we might as well cut out, for there is this sure test of the power of the sermon, it will as a rule move our hearers in the same proportion that it has moved ourselves. If it has helped us it will help others. Mr. Spurgeon used to say true preaching is artesian, it wells up from great depths. This is especially true of evangelistic preaching.

Fourth: An evangelistic sermon is one which is preached with the expectation of results. "I preached the Gospel," said a minister to me the other day in a western city. "I know it was the Gospel, and at the close of the sermon two women came to ask what they could do to be saved. I confess to my shame that I was surprised."

Evangelistic preachers have always found it true that in proportion as they have expected results and preached in the power of their expectation God has seemed to honor their effort and to inspire others with the same enthusiasm.

Fifth : An evangelistic sermon is one which is well illustrated. There are many in the pulpit to-day who are afraid of illustrations. They ridicule the simple story telling preacher, and in some instances they have a right to do so, but let us not forget that Jesus constantly told stories of the flowers at his feet, of the birds that flew above his head, of the woman that baked bread, of the farmer that sowed the seed, of the old father that waited for his boy. He never preached a sermon without an illustration, indeed without many of them, but the illustration must illustrate.

One of our prominent ministers in this country in telling of the visit of the celebrated Dr. Lorenz to this country told of the little boy who was operated upon for the straightening of his foot. He said after he was out from under the power of the anæsthetic, "It will be a long time before my mother hears the last of this, doctor," and then he told the story also of a boy of his own acquaintance from a poor German family, whose foot was crooked and who was operated upon by a celebrated doctor. The operation was a success and then the minister under whose influence the work had been done went to the

hospital to take the boy home. The plaster caste is taken away from the foot and it is as perfect as the other. When his attention was called to the nurses in the hospital, to the equipment of the institution, to the fine windows in the building, to every suggestion the boy would reply, "But these things are nothing compared with the doctor. He is the greatest man I have ever known." And when they reached the Missouri town and they stepped off the train the old German mother was waiting to receive her child. She did not look at his hands, neither at his face but she fell on her knees and looked at his foot and then cried out with tears, "It is just like any other foot." As she took the boy in her arms sobbing over and over he kept saying to her, "Mother, you must know the doctor, you must know the doctor." Then the preacher turned upon his audience to say, "and yet there is no one of us but what Jesus Christ has done ten thousand times more than the doctor did for that boy and we have never spoken for him."

This illustration is a sermon in itself. It was something in the every-day life of the preacher. There are hundreds of instances like it occurring

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in the year. Ability to see these things and to apply them in our teaching and preaching would increase our effectiveness almost a hundred-fold.

CHAPTER X

THE EVANGELISTIC CHURCH

THERE is a general inquiry to-day in all parts of the Church both on the part of ministers and laymen concerning the evangelistic Church. It is possibly true also that there is in many quarters of the Church a misconception as to what the spirit and the work of such a Church should be. The commission given by the great head of the Church is clearly set forth in the New Testament Scriptures.

Matthew 28: 16-20.

Mark 16: 15-20.

Luke 24: 46-49.

Acts 2: 1-4.

From all of which we learn,

First: That God expects us to evangelize the unsaved and the unchurched masses. If a church is not evangelistic, it will soon cease to be evangelical.

Second: That God equips us to evangelize. He has left undone no part of his work. It is

no question as to our own ability or fitness, but altogether a question as to his filling us with that power which enables us to do his will, and this he has pledged himself in his word to do.

Third: If he expects and equips, then he will one day require at our hands an accounting for the field we might have occupied and the power we might have possessed.

I. THE CHURCH.

What is the Church? Whatever other definition may be given this at least is correct so far as our conception of the evangelistic Church is concerned:

It is the body of believers united by faith to Christ who is the living Head. This at once suggests a line of truth regarding the conduct of the body.

There used to be a man in Washington who as he walked the streets always attracted the attention of passers-by to himself.

First: Because of his remarkable head which they said was more like the head of Daniel Webster than any other since his day. And secondly because of his deformed body. The first was a look of admiration, the second one of

pity, and is this not a truth for us? Our head is perfect; when he was here among men they said, "Never man spake like this man." Now that he is exalted at the right hand of God he is the chiefest among ten thousand and the one altogether lovely. But concerning the body, in some places at least we are privileged to say that it poorly represents him and illy illustrates his spirit. If he is the head and the Church is the body then it naturally follows that we are expected to do his will, and at once the question is asked, "But may we know his will?" "Certainly we may know it, by studying carefully his instructions to his disciples;" in the early days he said, as he sent them forth, "I will make you fishers of men," and as he sent out the seventy it was to preach and to teach. In his parables and his sermons the same spirit is plainly manifest, and since he is the unchanging Christ, his will of other days is his will for to-day. In the Epistle to the Hebrews we read, "Jesus Christ the same yesterday, to-day and forever," but in the Revision there is a change made in the translation and we read, "Jesus Christ the same yesterday, to-day, yea and forever." There is the addition of the word "yea."

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Some one has suggested that the author of the Epistle is writing concerning the Jesus of yesterday and to-day being the same, when suddenly, as it were, the very angels in the skies break forth, "Yea and forever." He is the same in heaven in his purpose and desires as when he walked among men and commissioned them to go out and seek the lost until they were found.

There are some things which the evangelistic Church is not.

First: It is not of necessity a Church which holds extra services although these are as a rule advisable, for it is by the extraordinary service that the attention of some is called to Christ who would not otherwise think of him in their busy lives, yet one of the strongest Churches in America never passes a communion without a large accession. Recently one hundred and sixty-six came to Christ at one communion service, and it is the exception rather than the rule that extra services are held. The sainted Andrew Bonar it is said rarely held an extra service and never passed a communion without the coming of many into the fold.

Second: It is not of necessity a Church of constant accessions. If the seed is faithfully

sown and there is an earnest evangelistic purpose the Lord of the harvest will care for the result. For a time they may be meagre but God's statement is true, "His word shall not return unto him void."

Third: It is not of necessity a Church having important accessions for as men count the work frequently it is a failure so few come to him, as God views it it is the most pronounced success. When the old Scotch minister said, no one had joined his Church for a long period of time except Bobbie Moffatt, he little knew as Joseph Parker once said, that when he added Robert Moffatt to the Church he practically added a continent to the Kingdom of God. It is the spirit of the Church that counts and if underlying every public service, whether it be the preaching on Sunday, or the midweek prayer service, the gathering of the elders or the meeting of the Sunday-school teachers, there is plainly manifest a real concern for the lost. With such conditions prevailing we have an evangelistic Church.

II. THE EVANGELISTIC.

First: The evangelistic Church is one, the

spirit of which breathes a welcome to every one who crosses its threshold, and whether it be the minister's sermon, the music of the choir, the grace with which the ushering is accomplished, the welcome given to the stranger, the spirit is all the spirit of Christ, in which lost men are made to feel their need of him and are impressed with the thought that there is hope for every one away from him.

Second : The evangelistic Church is one willing to use any method whatever that method may be so long as it may have the approval of the Great Head of the Church and may detract nothing from his honor and glory and not in any way grieve the Holy Spirit of God. Since the shepherd sought his sheep until he found it, and the woman her piece of money until she recovered it, and the father waited for his boy until he was home once more, so let us change our methods if need be until we impress the lost with the fact that we long for them to know him who died that they might live. He said he would make us fishers of men.

Third : The evangelistic Church is a Church of prayer. It is said that when Mr. Moody and Mr. Sankey went as strangers across the sea

their first meeting in the morning was a discouragement and in the evening it was a gracious manifestation of God's power, and some time afterwards it was found that one of the members of that Church had read a little notice in a paper concerning the work of the unknown evangelists Moody and Sankey in America and had prayed God to send them to her land and to her Church. This little slip of paper she had kept under her pillow and when she knew that the evangelists had come she burst into tears and cried, "Now lord, letest thou thine servant depart, for mine eyes have seen thy salvation." There never has been a revival in history that has not been born in prayer. There never has been an evangelistic Church since the Church was dedicated that was not nurtured by prayer. The time has come to call the followers of Christ to their knees. It would seem almost as if God's set time to favor Zion is now here.

Fourth: The evangelistic Church is one in which pastor and Church are practically of one mind. Since Jesus himself could do no mighty works because of their unbelief, how can a pastor to-day accomplish very much if he is opposed by his Church or hindered by indifference. They

must both together have one mind and that the mind of him who ever sought the lost, then there is a mighty force brought to play upon the conscience and life of the unsaved which cannot possibly be gainsaid.

III. A FINAL WORD.

First: The evangelistic Church is an organized Church. I am well aware that we may press the question of organization too far but at the same time I remember that our God is a God of order and that a perfect piece of machinery may be so yielded to him as that we would lose all thought of the machinery and stand amazed at the exhibition of power.

(a) The Church officers must be enlisted in this special service for Christ. Would it not be possible for the pastor to meet his officers before he preached and that they then pray for the blessing of God upon his sermon? Would it not be feasible for pastor and Church officers to have at least one meeting a month when only prayer should be offered for God's guidance of the Church? In some Churches this plan has been adopted and nowhere has it been known to fail.

(b) The men of the Church must be en-

listed. Whatever may be said to the contrary this is the testimony of workers who have been successful in reaching men for Christ, the work must be done through men. I am not unmindful of the power of a mother's prayer, of a wife's example, but never until the men are enlisted, banded together, thoroughly consecrated and filled with the Holy Ghost may we expect the ingathering from their ranks.

(c) The sympathies of the young people should be enlisted. Is it not a practical thing to suggest that for at least three months of time the young people of our Churches should seek to win their comrades and companions for Christ? This could be done in many cases if the pastor and the Church officers would show their sympathy by their presence, would counsel the young people so that they might be saved from making grievous mistakes. The young people of our churches might be completely transformed if this mission were held up before them.

(d) The Sunday-school should be counted an evangelizing agency. Since it is true that the majority of the people coming into the Church come from the ranks of the Sunday-school scholars, we have an illustration which to say the

least is forceful, but we have only begun our work in this direction. The majority of people in the Church to-day come to Christ before they are twenty years of age and if we miss the organization of our Sunday-schools along this line we are guilty at least of a mistake for which we will one day be called to an account. Could there not be arranged conferences with the superintendents and the teachers, the older scholars in the school, when prayer would be offered for the unsaved and an effort be made to lead them to Christ. What we need, however, is to be definite in our work.

(e) The Church itself should be thoroughly organized. Is there any better suggestion to be made than that concerning the circle of prayer?

HOW TO FORM A PRAYER CIRCLE.

1. Dedicate yourself to God for this service of intercession.

2. Ask him for the anointing of the Holy Spirit, that you may be "a vessel unto honor, sanctified and meet for the master's use, and prepared unto 'this' good work."

3. Ask that you may be guided as to whom you should invite to join the circle of prayer.

4. In prayer seek for guidance as to all details of individual or collective prayer, such as times of prayer or meeting together and subjects.

5. Watch for answers, and any indications of answers, to the prayers offered; but do not be discouraged if definite answers be delayed. Intercessory prayer often requires the exercise of much faith and patience.

Why should it not be possible for the pastor of the Church to call upon his members to unite with him in a prayer circle, and perhaps have numerous circles in his congregation, which should meet from time to time with some degree of regularity? In many parts of our country this is already done and some of our most successful pastors are following this line of work.

Second: The evangelistic Church is a spiritual Church and that Church may be counted spiritual in which the Holy Ghost has his rightful place. If we should make it a rule in our Churches to devise no plans, adopt no methods without these things were all submitted to God and we were conscious of his approval a new day would dawn upon us. That Church is

spiritual in which the minister as well as a goodly number of the Church people are wholly surrendered to Christ. When he has the right of way in our lives blessing will surely follow and the unsaved in large numbers will be won to him.

CHAPTER XI

THE CHURCH SERVICE

THERE is much criticism to-day concerning the Church which is positively unjust. It is quite useless to say that there are no flaws in the present organization as men can see it, but it is also equally true that in the best ordered homes, in those households where there is the greatest amount of peace and comfort there are elements of weakness. One could break up his home in less than three months if he should parade the flaws of his home life before all who would listen to him. It is both unjust to the Church and disloyal to Christ for one to keep constantly harping upon the weakness of our church life when there is so much on the other side to arouse enthusiasm and to provoke the most generous affection, and yet without having the least spirit of harsh criticism it is alas also true that concerning the services of our Church the following may be justly stated :

First: The service is too formal. Formality

is generally observed at the expense of spiritual power and life. In very many of our churches from one year's end to the other there is no variation of the service. An invocation, frequently singing by a choir which cannot be understood, three hymns by the congregation sung in a half-hearted manner in many of our churches, two prayers by the minister, one short and the other long, a sermon of varying length, a benediction, and the service is over. It is inconceivable that the man of the world who cares nothing for the sentiment of the service and who feels no special obligation to attend church should be interested by that which he knows will be the same whether he attends the service on the Atlantic Coast, on the Pacific, in the northern portion of our country or in the extreme south. It would be far from me to wish too great an informality in the worship of God and the conduct of the services of his sanctuary, but I am quite sure that the time is upon us when if we would attract attention to him who is able to save to the uttermost we must do the unusual thing.

One of our great Scotch preachers has said that the disposition which some of us have to pray regularly three times a day is well enough

in itself but may not accomplish its purpose, for the devil knows concerning our purpose, and he says that man will pray at morning, at noon and at night, and whenever he prays I will be there to attract his attention to other things and his prayer will be lifeless and indifferent. Could he not say the same thing concerning some of the services of our churches? If he knows anything at all he must know just what we are going to do, for we know this ourselves.

John Robertson, the Scotch preacher, some little time ago preached a sermon on that text found in 1 Pet. 2: 7, "Unto you therefore which believe he is precious," and he said if the verse should be rightly read it would be like this, "Unto you therefore which believe," then there is a break in the manuscript or a pause and the word, "*Precious*," might be translated, "Preciousness," or to change it again it might be translated, "*Hallelujah*," and his interpretation was that Peter is writing along in his message and finds himself saying, "Unto you therefore which believe," and suddenly there came to him a vision of the one who had chosen him to be his follower and sent him forth to preach, had forgiven him his wanderings, and sent a special

messenger after his resurrection and he is so full of emotion that suddenly he breaks forth with an exclamation of, "preciousness or hallelujah." Such a break as this in the service of an ordinary church would be counted a most extraordinary thing, but I can conceive that there might come into a church a great infusion of new life if there should be a disposition on the part of those who preach and teach to yield themselves more perfectly to him who witnesses to Christ and allow him to have his way with us and through us instead of our own will concerning that which might be proper in our judgment.

Again may it not be said that the Church is too cold. There are certain things which may cause this condition. Following Christ afar off would make it possible; coming in touch with the world would produce it as an inevitable result; even indifference would not be without influence in the production of such a state of affairs. I can think of no one thing that would so bring new life to the Church, warmth to the preacher and a glow of enthusiasm to every department of service as the cultivation of the spirit of evangelism, or in other words a devo-

tion of the membership of the Church to the winning of souls to Christ.

Mr. Spurgeon used to tell of a census taker who went about the city of London, particularly in his part of the great city to secure such information as might be valuable to his workers. He found an old couple living in an attractive looking house, everything outside was neat and inside it was almost perfect. The old people were sitting on either side of a fireplace, so far as the visitor could see in perfect comfort, and when the questions had been answered he said to them, "I should think you would be very happy. You are away from the turmoil of life, you have fought your battles and won your victories, and you are here now in the evening time of your existence together, with naught to disturb you or make you afraid," and the old lady made response saying, "Well we are not happy; we used to be, when we heard the sounds of children's voices about the house, but now we are here alone, and we have neither chick nor child about us. We sit here all the day long, my husband and I; he looks at me and I look at him until we almost grow sick of the sight of each other. Oh," she said, "if we could only hear

the children again we would have joy." This is a picture of many a church with the minister preaching to the people and the people simply looking at him until sometimes he feels that he would welcome anything if only the Church would be aroused, the formality driven away and the coldness depart. I know of nothing that would cause this result to be so quickly apparent as to hear the sound of the voices of those who are new-born babes in Christ Jesus.

A soul winning church is never a church spiritually cold. The two positions are positively irreconcilable.

May it not also be true that the Church is too indefinite in its work. Wherever there is a successful church to-day without exception that church will be found to be carrying on a definite work both at home and abroad. The minister plans his work and works his plan. If he preaches a series of sermons it is in order that some result may be accomplished not only in the present but in the future ; if he has a social gathering it is in order that through this gathering he may accomplish some other purpose ; if he makes pastoral calls it is because he earnestly hopes to bring his influence to bear upon his

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people to lead them to take some new position for aggressive work for Christ. If business men must plan their business, and they must, then why should not the leaders of the Church plan their work which is more important than any business in the world to-day, for the king's business not only requires haste but requires ingenuity and careful planning. Why would it not be possible at the beginning of the Church year for the minister and his officers to definitely decide that every aim and every effort throughout the year should be to accomplish certain definite spiritual results, and for this they would plan and pray and work.

Nothing is so inspiring as the music of the church service and nothing can be more distressing. It is quite as inconsistent to have an unconverted choir as to have an unconverted minister, for both lead in the worship of God. It is just as reasonable for a minister to preach in an unknown tone as for a choir to sing after this fashion, and it is almost the exception rather than the rule to understand many of the choirs of our important churches. Sometimes the music fails because the words and the music clash ; sometimes it fails because the subject of

the hymn is utterly foreign to the main part of the service, and frequently it fails because we attach too little importance to it as an element in reaching and influencing the lives of the people. It is quite true that the theology of very many people is obtained from the hymns they sing. Little children singing "Alas and did my Saviour bleed," catch an idea of the atonement; when they sing, "Jesus paid it all," they begin to have some conception of justification and under the influence of, "Nearer my God to thee," they learn great lessons of fellowship with Christ. It is said that one of the most attractive features of Mr. Spurgeon's service was the singing of his great congregation, when no choir took the place of the singing of the people and when even an organ was dispensed with in order that the people might stand together and praise God as they did in a most wonderful way, and yet what could be better than the choir of singers, consecrated to Christ, enthusiastic in their singing because they realized that next to the minister they have to do with the reaching of the people and in many cases beyond the minister they have a power over the unsaved.

"It is impossible to hold the unconverted

masses without interesting them. In gaining this purpose, the power of song has, in France, proved most effective. The Moody and Sankey songs are translated and sung quite as much in Paris as in New York. The wanderers on the streets at night can be thus attracted. These songs are open to criticism on grounds of reverence and truthfulness as well as of æsthetics. But for their purpose of drawing and holding the masses, they are unequalled. Scores of people will come off the street to sing,

“ ‘The half was never told,’

who would turn away from the most eloquent sermon.”¹

What power there could be for good if frequently in the Sunday evening services at least sweet Gospel hymns should be announced, the whole congregation asked to sing, occasionally a solo sung by one who had prayed over the singing as the pastor ought to pray over his preaching. If the preaching of the Church to-day needs to be turned into evangelistic channels there is far greater necessity for insisting that the singing should be more evangelistic.

¹ “The Working Church.”

Mr. Moody was a shrewd leader of men, and there were few men who ever went beyond him in exalting the power of the singing of a hymn in which there was to be found the spirit of the Gospel. The preaching is of course the important part of the entire service, for by the foolishness of preaching God has ordained that men should come to know Christ and to understand his beauty, but there are certain points which must be emphasized in connection with the preaching which is to be evangelistic in its purpose.

First: The truth preached must be experienced. No man can talk with any success about prayer and be prayerless, about consecration and withhold his gift from the altar, about love for souls and himself be indifferent to lost men.

“No one preaches the truth with power until he has had a deep personal experience of its power. The truths which were so mighty on the lips of Luther and Wesley and Finney and Moody had first been mighty in their own hearts. Suppose we ministers begin with ourselves, and make sure that we are ready for disinterested service; make it quite sure that we ourselves have been to Golgotha, and have there

been crucified, so that we are dead, and the life in us is the life of Christ; make it quite sure that our own hearts are aglow with the love that overflows to God and man. Then we may expect that these neglected truths of Jesus will be preached to the Churches with mighty power until church membership really stands for Christian service, Christian sacrifice and Christian love. And then this Gospel of God will indeed be the power of God unto salvation to the multitudes to whom he is now unreal.

“When God becomes real to men, the guilt of sin becomes real; and, as we have seen, God is actualized when he is interpreted in the terms of present-day truth and in the every-day life of living epistles.”¹

Second: Christ must be preached in all his fullness. It will not do to ignore any part of the scheme of redemption. One might just as truly err in being overzealous in what is properly called evangelistic services as being indifferent on the other side to the necessity of preaching what we call the old old story of Jesus and his love. Truth is always powerful if it is preached in all of its fullness.

¹ “The Next Great Awakening.”

"The rapid growth of 'Christian Science,' so-called, is a reaction from a Christianity which ignores the physical, and therefore, does not recognize the interrelation of soul and body; precisely as Unitarianism was a reaction from an orthodoxy which practically ignored the humanity of our Lord; and reactions are naturally one-sided and extreme. The remedy for them is to preach the well-rounded truth. We are slowly learning by costly experience that no great Scriptural truth can be safely neglected; sooner or later it appears in caricature."¹

Yet there is this to be said and it must be said with emphasis that for one who is in sin and therefore absolutely lost there is no story which can keep and lift and save but the story of the crucified one.

Dr. Jowett, of Birmingham, England, tells the story of the late Dr. Berry which illustrates my point. He returned from his service one day to find a child waiting at his door who asked him if he would not come at once and help to get her mother in. He did not understand her request thinking possibly she was in the cold and had been turned out of her home, but at last

¹ "The Next Great Awakening."

in response to her earnest entreaties he went and found the mother dying. He did what he could to help her but seemed utterly powerless. He told the story of the Prodigal Son but she seemed uninterested. He brought to her attention the story of the reclaiming of fallen women and Christ blessing the little children that she might know that there was no one so weak and no one so sinful as to be beyond the power of his love, and she was still unmoved, and at last he said to his friend, she drew out of me bit by bit the story of Jesus born in Bethlehem, living in Nazareth, preaching in Galilee, suffering in Jerusalem, dying on the Cross, rising from the dead and ascending into glory, and as I told her the story her eyes filled with tears and her lips trembled and then there came a look of ineffable peace and joy and she passed away, and said Dr. Berry to his friend, "I believe I got her in."

This is the only story for a lost and ruined race, and we cannot be evangelistic if we neglect it nor can we expect God to bless us in the winning of souls.

Third: Preaching to be evangelistic must be done with the confident expectation of results. The unsaved people in our congregation are

quick to detect our own anticipation of failure; they are equally sensitive to our confident belief that what we say is to have weight with them and may be used of God to save their souls.

Over in the almost midnight darkness of Africa toiled Robert and Mary Moffatt; for ten years they labored on without a single convert. They were four hundred miles beyond the place of civilization. They had only about them the most degraded savages and they never for a moment faltered and never for a single moment did they have any other thought than this, that they were sure to be successful. A letter was received from a friend asking if there was anything of use which could be sent by their minister. "The significant answer of Mary Moffatt was, 'Send us a Communion Service. We shall want it some day.' It came three years later, the day before the first converts were baptized."

With such a spirit as this in the preaching, with supreme confidence in God and in his word, with absolute certainty that if Christ be preached faithfully God's word cannot return unto him void, there must be increased efficiency in our church services and great numbers of people brought to Christ. Yet if the Church of Christ

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could only be aroused to put into practice his preaching and teaching in this present day, and other days, how men would be helped, how souls would be won and how the very wilderness would blossom as a rose.

“Let us suppose a Church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning not how to make money, but how to make men. Their supreme desire is to help the world in general and their own community in particular. They are striving daily to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance; longing and working and praying and spending themselves and their substance to save men from sin and ignorance and suffering! Let us suppose the whole Church is cooperating to this end. What a transformation such a Church would work in any community! How it would ‘reach the masses’! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a Church ought not to be in the least degree peculiar.”¹ And such

¹ “The Next Great Awakening.”

a Church as this is possible in every community in the world if only the word of God is received as authentic, if only Christ is believed on and his teachings practiced. That such a Church is not to be seen to-day in many of our cities and towns is to our reproach.

CHAPTER XII

THE AFTER-MEETING

THERE is no part of our work in which more care should be exercised than the after-service. If it becomes formal this at once lessens its effectiveness, and if it is too mechanical it immediately impresses those who may be somewhat interested as insincere. It is most difficult to suggest any rules by which the after-meetings should be conducted, but the experiences of others may be helpful and it is only with this thought in mind that this chapter is written.

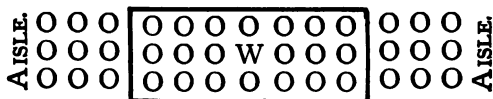
While it is true that sometimes it becomes necessary to appoint an after-service unexpectedly because the impression made by the preaching is so deep, yet the rule is that the after-service must be carefully planned, must be made a subject of constant prayer, and those things must be done to bring people to decisions which

may be suggested to us by the Holy Spirit, for if we are in a receptive frame of mind he will most assuredly lead us. Those who are trained evangelists or those who are especially gifted as pastors in the winning of men to Christ will understand what is meant when we suggest that it is almost better to have no method to which we are wedded in order that the Holy Spirit may suggest to us some new plan for each meeting we hold.

It is said concerning the meetings of Major Cole who has won as many people to Christ as possibly any other man in the work to-day, that no two meetings are ever alike. Their variety is not only interesting but may be traced directly to the fact that the Major walks with God and is careful to follow his least intuition as to the particular line of action. However, while this is true, yet let it be said again that the after-meeting as a rule must be thoroughly planned out. It is comparatively easy to make an impression on an audience if one has a message and believes in the effectiveness of it; to gather the results from the preaching is quite another thing. Personally I do not know anything better to secure this than the inquirer's card. When the cards

are used the following may be adopted with profit.

Divide the church into as many divisions as would give one worker for every thirty or forty people. The following diagram represents a section of three rows, thirty-nine seats, the W being the worker who is expected to reach with cards the twenty people enclosed within the lines, the others being reached by assistants who may work from the aisles.



The following inquirer's cards have been used with success.

I have an Honest Desire Henceforth to Live a Christian Life.

I am willing to follow any light God may give me.

I ask the People of God to Pray for me.

Name _____

Residence.....

Church or Pastor Preferred

Usher's Name _____

DECISION CARD.

Turning from all past sins, and trusting in the Lord Jesus Christ for salvation, I do hereby decide, God helping me, to henceforth lead a Christian life. This I do, freely, fully and forever.

Name

Date

Please hand or send this card to the pastor.

Provide the worker with a few of these cards and it might be well to supply lead pencils. These may be fastened to the cards with a little rubber band; when the sermon has been preached and you are sure there may be an impression, ask the workers to rise and turn quickly to all those who may be sitting near them offering to them the card which may be in their possession. Explain this card thoroughly to the people before the distribution begins; sometimes it is wise to sing a hymn softly while the work is being done, and sometimes the pastor may continue to urge upon his hearers the necessity of immediate decision while the work is going on. In some cases it is well to distribute the cards to every one before an explanation is made and then after

each one has a card in his hand tell them just what you would like to have them do. The Christians in the congregation might take the card which they have received and use it either in the service or out of it with those who may not be Christians ; those who are not members of the church should be urged to at least take this stand.

When the cards have all been collected they may be turned over to the minister and he will have before him a number of names of people who may be easily approached and in many cases quite as easily won to Christ.

There are two things to remember about the Inquirer's Card :

First: That it may or may not be a record of a decision, but in any case it is as valuable as if one should sit down in his home and write the minister a letter saying, " I have an earnest desire to live a Christian life. I am willing to follow any light if God will give it to me and I ask the people of God to pray to me." If fifty such letters should be written to a pastor in a day he would think that certainly a great awakening had come to his church.

Second: The inquirer's card is valuable in

proportion as it is carefully followed up. It is a rare thing for one who has signed this card to seek out the minister for himself.

Following such a service as this it would be very easy to have an after-meeting and concerning this after-meeting the following suggestions may be made.

As a rule it is not generally considered wise to have the after-meeting in the same place as the preaching service, however, if this should be necessary it is a good plan to ask the people to rise and then state that you expect to hold an after-service, that those are invited who have not yet taken a stand for Christ, that all Christians are expected to stay who may feel the need of a deeper work of grace in their hearts and that those especially are asked to tarry who may be interested in the conversion of some friend or loved one.

Then state if it is necessary for any one to pass out they may have the privilege of doing so during the singing of this hymn. After the audience has been changed, if the auditorium is large, it is well to draw the people nearer together and then by the singing of a hymn, the offering of brief prayers and the statement again

of the thought of the sermon which has produced conviction, you are ready for the after-meeting work. If it is possible to change the place of meeting then it is ordinarily wise to ask the people to rise and sing and then state that during the singing of a hymn the persons above indicated, that is those not members of the church, Christians desiring a deeper work of grace and those interested in the conversion of their friends or loved ones may pass into the other room during the singing of the hymn, asking all the others to wait until the benediction is pronounced. The advantage in this plan—rather than to close the meeting and let any one come in to the after-service who will, is two-fold.

First: If one moves out of a congregation for an after-meeting he has taken a long step towards Christ.

Second: If he waits until the audience passes out of the church, is slightly impressed or even has a deep sense of conviction, this may be dispelled and he be swept along with the crowd, and before he realizes it, is out of the church and on his way home. If the change in the place of meeting is thus made, again we are ready for the

after-service. The following principles always hold :

In the conduct of a successful after-meeting, the invitation to those who may take their stand for Christ must be given with a kind of holy boldness. The least action of timidity or fear on the part of the leader will defeat his plan. When there is not the very deepest impression, then ask the people to do the easiest thing first, that is, call upon the Christians for some decision, suggest that those who desire to be remembered in prayer for their own growth in grace or in behalf of their friends should rise or lift their hands. If the impression is deep and you know it by intuition, then you may ask those present to do the most difficult thing, and sometimes the more you ask them to do the more willingly do they follow your suggestions.

There are four methods which have usually been adopted in after-meetings.

First: Those interested are asked to lift their hands, sometimes while all heads are bowed (but this is not necessary). After the hands have been lifted they are dealt with personally.

Second: They are asked to stand and speak out boldly their determination to come to Christ.

Third: They may be asked to come to the front and kneel at an altar or one which may be improvised by the placing of chairs in the chapel or church.

Fourth: They may be asked to come to the front and take the minister's hand if they are ready to profess allegiance to the Lord Jesus Christ. The minister if he has had any experience at all will very soon know which one of these plans he may follow or he may feel that it is not wise to adopt any of them, for there may be suggested to him something very much better.

After the first step has been taken then we are ready for our dealing with the inquirer. This work may be both general and particular. If the leader of the meeting holds the service in his own hands, humanly speaking, it is well for him to state fully the plan of salvation. One cannot be too particular about this. Sometimes we err in the fact that we imagine the story is so well known that we need not repeat it, but this is frequently a fatal mistake. It is well to make frequent use of good illustrations which aptly illustrate the truth you are presenting. Sometimes the audience may be appealed to for the sake of

securing emphasis upon some principle which you have stated, although this is not infrequently dangerous, for injudicious people may sometimes undo the whole effect of the sermon and the appeal. If the congregation should be appealed to then let it be explicitly stated that the remarks are to be brief and entirely to the point.

I once heard the late Dr. Maltbie Babcock relate an illustration in which he was telling how easy it was to be a Christian if we would but follow God's plan. He said that Harry Moorehouse, the distinguished evangelist, was a guest in his father's house and that one evening while he was waiting to preach his sermon a child of the household came to the door and opened it; as the evangelist heard the door open he turned to look and the door closed again and no one appeared. Then he heard the sound once more, and without turning said, "Come in." The child came into his presence and said, "Mr. Moorehouse, I want to be a Christian." "Well," said he, "you may be, for it is very easy," and he asked her to turn to the fifty-third chapter of the prophecy of Isaiah and read the fourth and fifth verses, only he told her to make them personal, and she read them in this way. "Surely he hath

borne *my* griefs, and carried *my* sorrows, yet *I* did esteem him stricken, smitten of God and afflicted. But he was wounded for *my* transgressions, he was bruised for *my* iniquities, the chastisement of *my* peace was upon him and with his stripes," and as she came to this part she suddenly stopped, her eyes filled up with tears and the minister said, "Read on," and she read, "*I* am healed." "It is just as easy as this," said Mr. Moorehouse, and the child went away believing. If the dealing is particular and individuals deal with individuals, then make a free use of the Word of God, although of course this is not to be neglected in the general work. Such verses as John 5:24, should be frequently used. "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." And note especially in this verse Jesus states that if we believe on him we shall not come into judgment and we have the immediate possession of eternal life.

The sixth chapter of John and the forty-seventh verse is also most useful, "Verily, verily I say unto you, he that believeth on me hath everlast-

ing life." But perhaps there is nothing better than John 3: 16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life."

A distinguished minister told me that he lived when a child in a home, every member of the household being as he expressed it, a perfect battery of emotion. They insisted that he could only be saved in their way and he tried again and again without success to find Christ. At last he gave up in despair. One afternoon when a student he was sitting under a tree on the campus and he began to read this verse, in John the third chapter and the sixteenth verse, which Luther has called the gospel in a nut shell, and he said, "Why this seems plain; 'for God so loved the world,' then he must have loved me for I am part of it; 'that whosoever believeth,' that is a plain statement, and certainly does not pass me by for I am one of that company. If therefore this is his word and I accept it, then according to his word I am saved," and suddenly he said, "I rose to my feet, clasped my Bible and said as I looked up, 'Lord God I expect to stand upon this promise, I will hold on to it through

time and I will take it with me into thy very presence at the judgment and then I must be saved or it will go hard with the Book,' and almost immediately," he said, "there came a perfect rush of joy and I have had the consciousness ever since that I was accepted of him."

No after-meeting should close without all being urged to take a definite stand for Christ not only in the meeting but to take immediate steps towards being identified with some church, for it is literally true that it is impossible to find a joyous, successful, fruitful Christian in one who willingly neglects church membership.

CHAPTER XIII

PERSONAL EVANGELISM, WINNING SOULS

SINCE it is true that the majority of people in the Church have never won a soul to Christ, the subject of personal evangelism is timely.

I have heard of a pastor who once asked the officers of his church to be perfectly frank with him and tell him how many of them had ever led a soul to Christ. There were fifteen present, five of whom stood to say that they had had this joy and ten remained seated. One gentleman rose immediately to say that the question had condemned him, that he had four boys, one of whom was a church member, and to his shame he confessed that three of them he had never spoken to on the subject of their soul's salvation. He went immediately to his home that night to fulfill his obligation and the three boys came into the church at the first opportunity. He said that there had been a man coming into his place of business for years. He knew him to be a sinful man but he had never spoken to him

about his spiritual condition. When in a few days this man entered his business house again and when his errand was completed on which he had come, the church officer said to him, "Did you know that I was a Christian?" and he said, "Yes." "I wonder," he said, "if you knew that I was an officer in the church," and he said, "Yes, I knew it," and then he said, "I wonder if you have ever thought it strange that I had not spoken to you about your soul." The man's face became very white as he said, "I have thought it strange and I have come again and again into your place of business and waited after I had finished my errand, hoping that you would speak to me and you never have, and now it is too late."

There are two things that must be kept constantly in mind if we are to be successful in this kind of evangelism.

First: We must believe that men without Christ are lost. There is no doubt about it at all. The word of God has distinctly stated it and on the authority of that word we have a right to proclaim that there is only one way of salvation and that is by the way that is marked by the blood of the Son of God.

Second : We must be impressed with the fact that we are largely responsible for the winning of these who are lost. I am my brother's keeper whether I appreciate it or not.

A father in Chicago one day came to his home from his place of business to find his only son dying. He thought it best to tell him that he was near the end and so he said, "The doctor says that to-morrow morning you will be with Jesus Christ," and then with an almost breaking heart he began to sob. The boy still holding his hand drew him towards him as he said, "Father, don't you cry about it for just as soon as I see Jesus Christ I will tell him that ever since I can remember you at all you have tried to lead me to him," and unless our children can say that about us and unless our friends can have the same impression concerning us, we have been disloyal to Christ and unfaithful to them. There is a tremendous responsibility resting upon every Christian to attempt at least to win the individuals with whom he comes in contact, for Christ.

Possibly no better suggestion could be made as to the way in which we should work together than simply to be natural. A perfunctory man-

ner will not impress except unfavorably and an unnatural way of speaking will not win, far from it. If we could only learn to talk about Christ as we talk about our earthly friends, what satisfaction there would be in speaking to those who are lost about him.

If we would be soul winners as a rule it is wise for us first to seek out those in whom we are interested when they are disengaged. Ordinarily it will profit little to approach a man in the midst of his business or attempt to talk to a woman when she is taken up with household cares, but that person must have a heart of stone who could listen to an earnest appeal made out of a full heart sometimes with tears which cannot be kept back, and still be unmoved.

First: It is wise for us to speak, however, whenever providence seems to indicate that we should do so. I once went to call upon a young man at the suggestion of one of his friends. He was dying with consumption. I was obliged to give my word that I would not speak to him about his soul for fear that it might frighten him. I was simply to go and talk in a general way, winning his confidence, and to lead him to Christ at a subsequent time. I can still remem-

ber his white face on the pillow, and I can still feel the touch of his cold hand as I said good-bye and went away. The next morning I came to see him, only to have the information that he was dead, that he had died shortly after I was in his room, unwarned and lost so far as his friends knew, and yet I had looked into his eyes and held his hand in mine and had not won him.

As to the manner in which we go aside from being natural, let it be remembered that first of all we must be kindly. As a rule we need not go with an argument, for not many people are won that way. Men do not think their way into the Kingdom of God, they may think their way to the boundary line of the Kingdom, but the step into life is a step taken by faith.

Second: We must be very solemn about it, for while it is a joyous thing to be a Christian, yet at the same time it is an exceedingly solemn errand upon which we have come to tell them that they are hopeless without Christ.

One of the officers of my Church once drove four miles through a blinding snow-storm, on such a mission. He was an old man and could not well leave his comfortable home, but when he stood in the blacksmith shop of a young man,

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who was amazed to see him there on a stormy day, he said to him, "I promised your old father that I would look after you spiritually and I have never spoken to you. Oh, my friend!" he said, "I am concerned for your soul." He turned away and went to his home, thinking he had made a dismal failure of it, was ill for days and did not come again to the meetings, but that very night the young man came to the Church to say that he never had been moved either by a sermon or a song in his life, but the solemn word of that old faithful Christian had stirred him through and through, and he rose that night to make his confession of his Saviour.

Third: If it is possible, pray with them and for them. I have for years known intimately a gentleman who was one of seven sons, six of them were Christians but one of them was far away from Christ. He had almost broken his mother's heart, who was wearying for him as the Scotch people say. One of her old neighbors came in and said, "Mrs. M——, why don't you give John up; you have six boys for Christ, rejoice in them and let him go." "My old mother," said my friend, "rose to her feet, and taking hold of the chair for support, said, 'I will

never give him up. I gave him to God before he was born, I carried him to the Church as soon as I could walk and placed him upon the altar; he is God's child and he will have him if he turns the world over to get him,' and she lived long enough," said my friend, "to see her boy a Christian, a judge of one of the highest courts in America and an officer in the Church."

But when all these suggestions have been made and the rules of men have been studied, this one thing must constantly be remembered, there must be the deepest sort of concern. Without this preaching becomes professional and our effort mechanical, our evangelism is not the sort that takes hold upon the hearts of lost people, and one of the most encouraging signs of the times is that there seems to be a deepening concern on the part of men and women in the Church that the lost should know Christ.

In an Eastern town a series of meetings was in progress. The ministers were preaching night after night and one night the Baptist minister was asked to preach and invite the lost to take a stand for Christ. He stood pleading with those to come to the front who desired to know him as a Saviour, and at last one of his

brother ministers said to him, " Doctor, it is useless to wait longer, they have all come for to-night," and yet he waited. " Will not another one come ? " he said, and finally in the audience a young man started to the front. The minister met him half-way down the aisle, threw his arms around him as he said, " Oh, my son, my son, you have come, you have come," and then he went back to the platform to say, " I think I should have died if he had not taken a stand for Christ to-night," and one who sat with him on the platform said that he believed that he was almost nearer dead than alive as he stood waiting and pleading.

Such concern always has weight with the unsaved for it may be set down as a rule that the lost people of our homes and communities are never more concerned for themselves than we are concerned for them.

CHAPTER XIV

PERSONAL WORKERS BANDS

IF the key-note of present-day evangelism is the personal effort of the members of the Church, then naturally there would be many inquiries made concerning the best way of enlisting the sympathies and cooperation of the people of the Church. One of the most remarkable illustrations of what may be accomplished by personal effort has been given us in the experience of the Central Presbyterian Church of Rochester, N. Y. Concerning this work the assistant pastor says, "On the first Sabbath in October, 1900, Dr. Henry H. Stebbins, pastor of the Central Presbyterian Church, Rochester, N. Y., suggested to his people as a fitting and triumphant close to the nineteenth century that at least one hundred people be brought into the fold of Christ, one for each year of the century. One of the elders of the Church, hearing the suggestion, said to himself, "Why cannot a committee of one hundred be secured to carry this into effect?" His con-

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fidence in the plan was so strong that at a meeting, a few days later, of St. Paul's brotherhood, a band of twenty-one young men in Central Church organized for Christian work, he produced one hundred cards printed and numbered, and received their unanimous and enthusiastic endorsement. The cards were equally distributed throughout the brotherhood, with the understanding that each member should sign a card for himself and that he should commit the other cards to persons who might be depended upon for the work.

Face of the Card.

194.

Central Church, 1900.

Committee of One Hundred.

By affixing my signature to this card, I desire membership in above committee, and agree to fulfill to the best of my ability the object of the committee. (See other side.)

Name,

Address,

Note.—Return this card to any member of St. Paul's Brotherhood of this Church.

Back of the Card.

The object of this committee is, if possible, to bring into the membership of this church at least one hundred at the next communion, which occurs the first Sunday morning in December, and will be the last reception to new members in the present century. This is putting into effect the suggestion and desire of

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Dr. Stebbins as stated by him Sunday morning, October 7, which was as follows: "As a fitting way to close the present century, why not have a new member to represent each year in it?" Membership in this committee means that you will be responsible for at least one.

The above card embodied the plan, which was after Dr. Stebbins' own heart. At the meeting of the brotherhood, above referred to, he expressed his great gratification at the adoption of such a method, and predicted for it the largest success, since it was the realization of an ideal which throughout his ministry he had cherished as the preferred gospel method of winning men, women and children to Christ.

While these cards were being circulated for signature, letters were sent to teachers of the Bible School and members of the Christian Endeavor Society, copies of which are here inserted.

This result of this personal campaign was more than one hundred and fifty people added to the Church, and the whole membership stimulated as it had not been before in the Church's history.

"One of the elders of my church came to a session meeting last winter and described to us what he had heard of the work of the Rev. Dr. Stebbins, of Rochester. Our hearts were made

to glow with the thought that so many people had been led to accept Christ in the Central Church. We at once determined that we would follow out as nearly as possible the same plan. We conferred together as Church officers and determined that we would each make it a special subject of prayer. On the Sunday morning following our conference I preached from the text, 'First he findeth his own brother.' I tried my very best to lay upon the people the burden of responsibility of souls, and when the sermon was ended I announced that the session would pass through the audience with the pledge cards which the members were asked to take if they would be willing to join with the pastor in seeking to lead at least one soul to Christ during a given time. Quite a number of cards were taken and enough were returned to make it possible for us to form the Committee of One Hundred. The card was as follows:

*The Committee of One Hundred.
Fourth Presbyterian Church, New York City.
Rev. J. Wilbur Chapman, Pastor.*

I hereby agree to become a member of the Committee of One Hundred and will strive in every possible way during the next six weeks to lead at least one soul to Christ.

Signed,
Addressed,

“On the opposite side of the card was printed something like the following :

In becoming a member of the Committee of One Hundred it is my purpose to follow out the suggestions given us by our pastor from the text: “First he findeth his own brother.” I agree in signing the card that I will meet the Committee of One Hundred whenever called together, so far as this may be possible, and that all my prayer and efforts shall be centred upon one until that one comes to Christ.

“Immediately we began to hold conferences with those whose names appeared on the cards. We talked together over the difficulties that the workers met in the effort they were putting forth ; we prayed for those for whom prayers were requested in our conferences. As the meetings went on from time to time the workers began to report concerning their success, and instead of leading one some were used of God to lead two and three to the knowledge of Christ. Altogether the work was most successful. We had the joy of receiving eighty-two people into our church at the communion following the taking of these pledges and at a subsequent communion enough more to more than prove that the members of the committee had kept their pledge made to their pastor and to God. I

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can commend the plan to churches everywhere, and in some communities where it is not possible to hold a series of meetings it is possible to carry forward such a work as this. That God may make it successful is my prayer."

CHAPTER XV

EVANGELISM FOR THE YOUNG

DURING the past twenty years there has been a remarkable uprising of the young people of the Church of Christ. Those who have studied the movement carefully have not only thanked God for what has been accomplished but they must also have been impressed with the fact that he is moving and working with and through the young people as he has always worked with his own in the different movements of the Church.

With the beginning of this special work there was aroused the greatest amount of enthusiasm. The churches in some instances were transformed by the infusion of new life into all of the services. The local, state and international gatherings where methods were discussed and great speakers addressed mighty throngs of hearers were unparalleled in the history of the Church, certainly during the past century.

Naturally enough this enthusiasm after a while began to run in other channels than those

marked out in the past and in view of this there were some who said that the movement was waning and that the time would soon come when the young people's societies would either be wiped out of existence or God would call to the front some one leader who should be able to call the members to follow his leadership in another direction. This it seems to me is far from true. I have studied the movements most carefully, have been closely identified with them for the past few years and have no hesitation in saying that while there is a change in the emphasis of the work there is no real diminution of interest. As the Rev. Francis E. Clark, the founder of the Christian Endeavor Society said recently, "the Christian Endeavorers have simply gotten their second wind and are now prepared for a more effective and successful race."

It is my firm conviction that in the matter of Bible study, missionary effort, rescue mission service, and in general and consecrated endeavor throughout our land, the young people's societies are in better condition to-day than ever before, so far as real blessing to the Church is concerned.

In view of what has been accomplished in the past may not these societies be organized most effectively for evangelistic effort?

With reference to this open door now so far ajar before the young people of our churches, the following suggestions may be made:

First: Call the officers of the society together to meet with the pastor and the officers of the church, at which time there should be laid upon the young people the special responsibility of some organized effort in behalf of the young.

Second: Let the pastor make an appeal to all the members of the society to adopt the suggestions made to them by their leaders.

Third: Particularly emphasize the necessity of asking that special individuals be prayed for by name and that definite objects of service be placed before the members.

Fourth: Have frequent meetings with those who pledge themselves to such service, listen carefully to their reports and offer words of suggestion and encouragement.

Fifth: Have a time limit for the special effort to be made, say for three or six months. The particular advantage in this is that the young people, while they may be interested in a move-

ment which is to extend for years through the church, would feel a burden of responsibility for that work which stretches out before them for a definite period. There is no question at all but what if these suggestions should be followed, modified as they must be to meet the condition of the local church, that a most effective work would be done.

THE SUNDAY-SCHOOL.

Good work has been accomplished within the past few years in the almost universal observance of decision day in the Sunday-schools, the idea being that a special day be set apart, when the scholar old enough to take such a stand should be urged to accept Christ as a Saviour.

It is quite true that some objection has been made to such a day, the objectors stating that every day should be one of decision in the Sunday-school. While this is true as a theory it is rarely worked out in practice, and since every day is not one of decision why not set apart at least one Sunday in the year when such an effort should be made; two Sundays would be better and three would be better still.

This plan for the leading of the young people to Christ has been tried and proven throughout the world and has the advantage of having the almost universal approval of Sunday-school workers everywhere.

One of the best illustrations of the working of the plan has been found in the experience of the Rev. T. V. Moore, D. D., of Omaha, Nebraska. He writes as follows :

I. *The Preparation*.—This is a most important part of the work. I first got my superintendent into my study alone, explained the plan to him, got his ready consent to try it, and gave him the leaflet to read. That meeting was on Sunday, January 26th. We fixed the day for decision day four weeks later, on Sunday, February 23d. This was in order to get time for prayer and preparation. We two agreed together that we would pray daily until then for God's blessing on the effort. The following Sunday, February 2d, after Sunday-school, we got all the teachers and officers together and laid the matter before them. They all entered heartily into the plan, and agreed to pray daily for its success and for the individual members of their classes and to do personal work among them.

For the regular weekly teachers' meeting preceding decision day, which is held on Wednesday evening, just before prayer-meeting, a special effort was made to get out every teacher and officer. The pastor led the meeting. Instead of the lesson study that evening, the time was given to the consideration of the special work of the coming Sunday. The subject of early decision was considered from the standpoint of personal experience. Out of twenty-four teachers and officers present, nineteen were found to have confessed Christ and come into the church before the age of twenty years; many of these were before the age of fifteen, and some as early as their eleventh year. They were asked to say frankly whether they thought they had made a mistake in coming so early, to the Lord's table. No one thought so concerning himself. Attention was then called to the number in our school not in the church and to the importance of getting them early to decide for Christ, and to confess him. The procedure for the following Sunday was discussed in detail. It was agreed that there must be no merely emotional appeal to any; that in the case of younger children there must be no urging to

public acts of committal; but that pressure should be laid for all on the one point of personal decision for Christ; the door should be opened for all to come to the Lord's table who so desired; and the older ones should be urged to some overt act of confession and committal of themselves to Christ then and there. A card to be used by the teachers in this work was read and its terms exactly explained. (See below.) The one subject was to be that of personal acceptance of Christ. All subsidiary questions and all difficulties as to joining the church or concerning some particular church were to be set aside for future determination by each pupil. This work as far as signing cards and making any public expression were concerned, was to be confined to the intermediate and adult departments. Prayer was made for the coming Sunday. Meanwhile nothing had been said to the pupils about decision day. They came to school expecting nothing out of the usual course.

II. *The Day*.—When the day arrived, February 23d, the pastor preached in the morning to the congregation a sermon, addressed rather to adults than to the children, on "Christ's claim on Childhood" ("Suffer the little children to

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come unto me ; forbid them not"). The superintendent opened the school with devotional services, choosing evangelistic hymns like "Jesus, Lover of My Soul." He then in a few words told the intermediate and adult classes what was proposed for that day,—that the teaching of the regular lesson would be set aside and a more important matter made the subject of consideration in those classes : namely, our personal relation to Christ.

The pastor then spoke briefly, urging decision for Christ and open confession of him.

The teachers were then given their classes for about fifteen or twenty minutes, in order that each teacher might appeal personally to each pupil to decide for Christ, then and there. For this work the cards furnished the teachers were to be used. The cards read :

"I acknowledge Jesus Christ as my Lord,
and I trust in him as my Saviour. From
this day, by God's help I will follow him.

Name.....

Address"

While this work was going on in the intermediate classes, the adult classes (all of whom were church members) were taken by the pastor

into a smaller room apart and there spent the time in special intercession in behalf of the teachers and the pupils in the main room.

The pastor then called the school to order and took charge. He brought in the adult classes. He again made a brief appeal for, and urged the necessity of immediate decision for Christ, reminding them that it would be some day too late. He then called on one or two older men for testimonies as Christians. Men were chosen to speak for the reason that boys are harder to reach on such an occasion than girls, and the testimony of men would have more influence with boys than that of women. He then asked all church members present to stand. He then asked all who desired to be Christians but had not confessed Christ to stand with the others. Almost the entire school rose. To test them farther and see whether they would stand out alone, he had all seated and then invited all who had signed cards but who had not otherwise confessed Christ and who desired to do so and to be his followers to rise again and stand alone. Again almost the entire school not already communicants rose. Among them were two or three girls of sixteen or eighteen,

who sat in the organ loft and had to stand up in the face of the whole school. The teachers were then asked to secure the names and addresses of all who had risen but had not signed cards and to pass in these together with the signed cards.

There was no conspicuous manifestation of feeling, and absolutely no commotion or outward excitement. Indeed, the pastor was somewhat apprehensive as to whether there was enough emotion, as much as would be natural on such an occasion, if there was a realization of its meaning. All such fears, however, were dispelled by what he afterwards learned.

III. *Afterwards; Conserving the Fruits.*—The real work was now only begun. Counting four or five cards which came in during the next two weeks, seventy-six had signed the cards, or given in their names without signing. These must be dealt with individually by the pastor. They must be examined, instructed and brought, if possible, intelligently into the full communion of the church. Their parents also must be seen. And this must be done without delay. The next communion was to be on Easter Sunday, five weeks hence. Towards this time the pastor

had determined to work as an object point of final decision. Accordingly, before dismissing the school on decision day, the pastor appointed a meeting immediately after school for all who had signed the cards or stood up, to arrange for future conferences with him.

First at this meeting he told as many as could do so to tell their parents what they had done, ask their wishes and come back at six o'clock that evening to talk with him. About thirty came with each of whom the pastor had personal conversation, learning what each meant by signing the card. They generally said they signed the card for just what it said. He found that most of them meant that they wanted to be Christians and to join the church and that most of the parents were willing.

Second, the pastor arranged to have classes for the instruction of these young people (as is his custom preparatory to communion) in the great truths of salvation and the leading duties of the Christian life, in order that as many as wished to do so might intelligently come to the Lord's table. There were two of these classes appointed, one on Tuesday afternoon for the younger, and one on Friday evening for the

older pupils. After evening service on decision day, he distributed the names to adult volunteer workers, who should see each child and its parents, explain the situation and secure the child's attendance at one of these classes. The pastor also himself spent the next two or three days entirely in visiting practically every parent, to explain what was being done, to ask their help and to secure the child for the classes. He made upwards of seventy calls, and found almost universal approval on the parents' part. He also got a good opportunity to talk to parents not professing Christians, and with effect. The course of instruction embraced five lessons and was completed in four weeks. The fifth week, just before Easter, was taken up with special devotional and evangelistic meetings every evening. Between fifty and sixty members of the Sunday-school attended these classes for instruction. Those members of the classes who wished to come to communion, towards the end of the four weeks instruction met the session, as the pastor thought them prepared to do so.

IV. *Results.*—The figures are as nearly exact as I can make them at this time, and are accurate, I think; certainly they are substantially

correct. Out of seventy-six who signed cards or gave in their names, fifty-three came to the classes, besides some others who had not signed cards. Of the seventy-six who signed cards, eighteen never took any further interest, but showed in conversation that their signing had been without proper appreciation of what they did. Of the remaining fifty-eight, four were kept back by their parents, one by illness, one or two united with another church. On the other hand, others were drawn into the classes and the church who had not signed cards. On Easter Sunday fifty-six persons were received into Westminster Church. Of this number forty-four were by confession of Christ; of this forty-four, thirty-nine were members of the Sunday-school; and of the others who came on the same occasion, by letter and confession, a great majority, I think, were reached and brought in through the influence of the Sunday-school and particularly as the result of decision day.

Just after communion Sunday the pastor called together his session and distributed to the elders the names of the new members, making it the duty of each elder to exercise special watch and care over certain particular persons, to observe

their attendance at church and their general attention to their Christian duties. He also gave the names of the younger ones to the Endeavor Societies, and tried to get them all into the one or other society according to their age. He followed up communion Sunday with a sermon on Steadfastness, using the Parable of the Sower and the four different soils. And he took occasion also in that sermon to lay upon the consciences of parents, and especially of fathers, that the responsibility for their children's perseverance and growth in the Christian life rested primarily on them, the church and the pastor being the parents' helpers, and the mother alone being seriously hindered by a father's indifference.

V. *Pointers*.—I would emphasize the following points in reference to decision day :

1. Its value. I believe it to be an admirable institution. Young people ought to be brought to a point of decision. They may otherwise drift on indefinitely. One or more days in the year especially used for that purpose will insure this being done. Pastors and teachers themselves are apt to postpone pressing the issue closely. This arouses them to the effort. Other

features of the day are valuable: The preparatory prayer, the careful and detailed arrangement of the whole plan, the common practical purpose, the united effort, the presentation of Christ's claim as a matter and in a manner requiring immediate individual decision, the personal work secured from teachers and others, the example of companions who make the decision, are good in themselves and all conspire to make every effort of every one the most effective possible and the day memorable to all. The effort for and interest in their children also give a closeness of access, to many unbelieving parents and awaken their consciences as hardly anything else will. Decision day is good for the school, good for the teachers, good for the pastor, good for the parents, good for the church.

2. There should be no hurry or extemporaneous effort. The work should be taken in hand well in advance of the day, plenty of time allowed, and every detail should be carefully planned. And then, having planned your work, work your plan.

3. The work must be begun, continued and followed up in prayer. Prayer, prayer, prayer, is the absolute essential of success.

4. The pastor should lead and direct from the beginning to the end.

5. Merely emotional appeals are not necessary or desirable. They must be avoided and the conscience sought. Children are easily swept away by mere emotion or by undue pressure into acts which are without permanent significance and essentially insincere.

6. Individualizing is of the essence of the plan. Neither the school nor the separate classes must be dealt with in the aggregate. Personal work with each individual pupil must be done, first by the teacher and afterwards by the pastor.

7. Careful examination and instruction must follow on decision. Some sifting process is always necessary after such a wholesale ingathering. The utmost care will not prevent some from acting inconsiderately ; and the most earnest have usually but a rudimentary knowledge of even the most important Christian truths and duties, and of what it means to accept Christ and to espouse his cause.

8. Those who are found after this instruction to be serious in their purpose should be brought at once into full communion with the Church.

Delay or neglect here may prove fatal and will probably result in the loss of all the advantage that has been won by the most earnest observance of decision day.

ANNOUNCEMENT DAY.

Since it may be true that in many of our Sunday-schools, scholars have signed the inquirer's card, might it not be well to have one or more days set apart, when it is only possible after careful training and with the consent of their parents or guardians, should sooner show determination to identify themselves with the Church, it is believed if such a day or days should be observed, that many results would be speedily apparent.

CHAPTER XVI

THE RESPONSIBILITY OF THE LAITY

THERE is a disposition to-day in some quarters of the Church to make a wide barrier between the minister and the member of the Church because the hands of ordination have been laid upon the pastor's head and not upon the laity. It is thought by some that there is not only a special privilege given to the minister but there are special obligations resting upon him for service. This is a heresy for which there is no foundation in the New Testament. More and more in this study of present day evangelism we are learning of the important position occupied by the lay members of the Church. Throughout the entire country there is a quickened interest on the part of church officers and church members in the reaching of the unsaved and the practicing of the principles of the Kingdom of God. One of the most hopeful signs of the times is the great amount of work which is being accomplished by these who have been above

mentioned, and the inspiration also which they are imparting to the pastors of the churches.

In the early days not only the apostles but Christians of all classes recognized their responsibility for the extension of Christ's Kingdom and engaged in the work of proclaiming the gospel. The apostles welcomed all as helpers whether laymen or ministers, men or women. Only three of the apostles are mentioned in the Acts after Pentecost, whereas at least five laymen became prominent in the missionary enterprise. We are told that after the dispersion the disciples, save the apostles, went about preaching the word. The whole Church was filled with enthusiasm for the work. Gibbon places first among the causes for the rapid spread of Christianity the fact that "it became the most sacred duty of a new convert to diffuse among his friends the inestimable blessing which he had received." Thus the duty of the evangelization of the world was not the burden of the leaders of the Church alone, but every disciple who felt the power of the Spirit of God had as a great desire and controlling object of life the salvation of his fellowmen.

That there is a financial responsibility resting

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upon the laity all will agree. Some ministers are remarkably gifted in a financial way but there are very many who have no gift at all in this direction and to be forced to care for the finances of the Church and at the same time to be disturbed concerning even the payment of their own salary, is to have their influence crippled and greatly injure their ability to preach the Gospel in an evangelistic way, but the financial assistance is really almost the least help that can be given.

If the Church is to be evangelistic and the ministers are to preach with power in this direction, then first of all it will be because the laity appreciate their responsibility either in helping along the truth or hindering it. Many really great sermons are rendered practically useless by indifferent hearing. Some men come into the church and sit with their eyes closed, others with their heads in their hands, others with countenances that never light up even though the message be filled with the very power of God himself. In excuse for this they say that it is simply their manner of listening to a sermon and that they can better appreciate the preacher when they assume this attitude. There is only

one rule which ought to be binding in all hearing in the Church, it is this, as an individual I have a right to do only whatever every one else has a right to do. Suppose every one sat with eyes closed, what if every one in the audience should sit with his head in his hands, what if every countenance was stolid and apparently indifferent. Many a minister has gone from his knees to his pulpit with his heart burning and has no sooner faced his congregation than his heart has become like lead, but all this is the exception and not the rule.

If the lay members of the Church are to be used the following must be true.

First: They must be right with God. This is no more binding upon the minister than upon the Church officer or Church member.

Some years ago when a minister had been preaching for weeks in a Western city, with apparently no special interest and scarcely a hand lifted for prayer, he called his church officers together to ask what the difficulty might be and he said, "Am I losing my power to preach or what is it that is hindering us?" Then Mr. William Reynolds of sainted memory told me that he rose and said, "I do not know what the other

church officers may say, but I think the difficulty is in part with William Reynolds." They had a time of quiet waiting before God and with that night there came a blessing to that meeting which continued for days and weeks with a great accession to the Church and a great spiritual uplift to all who came in contact with the meeting.

Second: The spirit of prayer must be cultivated. Again and again it has been said on these pages that without the spirit of prayer there can be no spirit of evangelism, and it is certainly true.

"Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvellously saved. He himself did not understand the new enduement. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to the one poor old woman who was stone deaf, but who came regularly to church, and being unable to hear a word, spent all the time in prayer for the preacher and individual hearers.

"In the biography of C. G. Finney similar facts are recorded of 'Father Nash,' Abel Cleary, and others. In Newport, England, is a praying

circle of twelve men, who have met for thirty years every Saturday night to pray for definite blessings. Not one death occurred in their number during a whole quarter century. The first impulse leading to this weekly meeting was interest in Mr. Spurgeon's ministry. They felt that with his great access to men he had need of peculiar power from above, and on the Sabbath following their first meeting, he began to preach with such increased unction as attracted general notice.

"Examples might be multiplied indefinitely. But the one thing we would make prominent is this; that above all else, God is calling his people to new prayer. He wills that 'men pray everywhere, lifting up holy hands without wrath and doubting;' that, first of all, supplication, prayers, intercessions, and giving of thanks be made for all men. And if this be done, first of all, every other most blessed result will follow. God waits to be asked. He has the fountains of blessing which he puts at the disposal of his praying saints. They are sealed fountains to the ungodly and the unbelieving. But there is one key that unlocks even heaven's gates; one secret that puts connecting channels between those eternal

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fountains and ourselves, that key, that secret, is prevailing prayer.”¹

Third: There must be the bond of sympathy between pastor and people if the spirit of evangelism is to be developed. If Jesus could do no mighty works because of their unbelief is it strange that some of the ministers of Jesus so utterly fail? It is true there may be no open opposition to his evangelistic preaching, but if there is lack of sympathy and he is at all sensitive it will crush him. My foot either helps me when I walk or hinders me, if it refuses to obey the dictates of my will, then I cannot walk as I should, and every member of the church is either a help or a hindrance, either a barrier or a channel for the manifestation of the power of God. I one time received a letter from one of the members of my church in which he said,

“DEAR PASTOR :

“I shall not be in the service this evening. Necessity compels me to stay away, but I estimate that you will begin to preach at eight o'clock and close at 8:30, and I want you to know that this half hour I shall be on my knees.”

¹ “Forward Movements of the Last Half Century.”

I am sure I never preached with greater liberty than that night. I one time said I want all of the people of the church who will help me in the special meetings, to come and tell me what they will do, and one old Scotch woman came to me to say that she would spend every day of the special meetings from twelve o'clock until one in the little room at the head of the stairs in her house praying for me, and I shall never forget my experience that month. Whenever the clock struck twelve I felt as if I stood in heavenly places indeed. I had the joy of seeing hundreds of people come to Christ in those few days.

There is also the obligation of personal help. Why could not the men of the church be banded together to work for other men? I know of one church in an eastern city where the pastor was not attracting great companies of people. One day his men met and they said we will begin now to work for other men in our church. We will talk about our minister's preaching and encourage him in his work, and the result of it has been the development of one of the strongest churches in America. From that day till this it has been a church overflowing with enthusiasm.

Why could not the men of a church agree to support the pastor in his prayer-meetings, being ready with a brief word of cheer or an earnest prayer for blessing upon the pastor and his people. Why could not just a few men wait after the evening sermon if for nothing else than to sit in the after-service and encourage by their presence or possibly to take the hand of the minister, not to say nice things about his sermon, for a true minister dislikes this, but to let him know by a warm hand clasp that he has been a help to them in his spirit. Why could not the men of the church plan for open air street services in the city or town? Why not encourage the minister to preach from the steps of his church in the summer time, promising him not only the assistance of the choir but such encouragement as would come from their own presence? Who can estimate the power for good if such a spirit as this should be abroad to-day? This in the truest sense is present-day evangelism.

One of our New York ministers during a recent summer season determined to preach in the park. He went to one of his prominent men, a banker, and asked him for assistance.

He supposing that financial aid was required readily promised it but was amazed to find out that his minister wished him to stand at the entrance of the park and give out a card of invitation. He was well known in the city, exceedingly well dressed and of striking appearance and it became quite an embarrassment after a little because so many stopped to look at him. Finally when he gave one young man a card he turned back to him and said, "Who are you, anyway?" The man responded, "I do not know that I need to tell you that, but I am here to help my minister who is preaching a little ways from here in the park and if you will go and hear him I will walk with you." They went on together. That day the young man was converted. He has since joined the church and has become one of the most efficient workers in the church. Who can estimate the power for good that would come to the Church of Christ if the lay members of the church to-day should simply awake to some appreciation of the measure of their responsibility.

It is impossible to measure what might be done by a few men who, catching a vision of the world evangelized, yield themselves wholly to

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God to be used by him to realize the vision. Was it not one man, Peter the Hermit, who stirred all Christendom to unexampled sacrifice of property and life to rescue the Holy City from the Moslems? Did not God use Carey alone to awaken a sleeping church and usher in the marvellous modern missionary era? Was it not Clarkson who was instrumental in quickening the conscience of a whole nation to abolish the slave trade? Was it not Howard, who, also single-handed and alone, laid bare before the eyes of the world the sad state and suffering of the prisoners of different lands and brought about reforms for the amelioration of their condition? So to-day, let not one, or a few, but many of those in all lands and among all races who acknowledge Christ as King arise and resolve, at whatever cost, to devote their lives to leading forward the hosts of God to fill the whole world with a knowledge of Christ in this generation.¹

¹“The Evangelization of the World.”

CHAPTER XVII

THE OFFICE OF THE EVANGELIST

THAT particular Scripture which refers to the office of the evangelist is found in Paul's Epistle to the Ephesians, the fourth chapter and the eleventh verse, "And he gave some apostles; and some prophets, and some evangelists, and some pastors and teachers."

It is true that there is some difference of opinion concerning the interpretation of this passage of Scripture, and there are those who hold that the word "Evangelist" refers more to a principle than to a person, but it is likewise true that if a general consensus of opinion be taken of those who have labored conspicuously in the church in the past and present, that that interpretation would be favored which considers the evangelist as a person and his office as of divine appointment.

Wishing to know the interpretation given concerning Eph. 4: 11, by a recognized scholar in the church, Prof. W. G. Moorehead of the

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United Presbyterian Theological Seminary, of Xenia, Ohio, has by request written as follows:

1. Christ alone is the source of all ministry; he gives both the gifts and the men; "he gave," etc.

2. Four classes of ministries and ministers are enumerated:

(a) *Apostles*. Both here and in 1 Cor. 12:28, these stand at the head. The apostle had certain qualifications and marks, seven in all;

1. Had seen the Lord. 1 Cor. 9:1.

2. A witness of his resurrection. Acts 1:22.

3. Received his commission directly from Christ. Galatians 1:1.

4. Inspired. John 14:26; 16:13; Gal. 1:13, 14.

5. Had miraculous powers. 2 Cor. 12:12.

6. Founded the Church. 1 Cor. 3:10, 11; Ephesians 2:20.

7. Had supreme authority. John 20:22, 23; 1 Cor. 5:4, 5.

(b) *Prophets*. Described in 1 Cor. 14. He seems to have been one who had a special divine message, and this did not always refer to future events; it had often to do with present

conditions, and also with the past. I think the prophet was inspired in his utterances. Both prophet and apostle were extraordinary offices, and had no successors.

(c) *Evangelists*. Compare Acts 8. I believe this office was as distinct and definite as that of apostle or prophet, though both the latter may have had evangelistic gifts, as no doubt they had. But the primitive church recognized the office of evangelist, as the "Teaching of the Twelve Apostles," belonging almost certainly to the first century proves. The evangelist corresponded somewhat closely with our modern *missionary*. He preached the gospel to the unsaved, as Philip did in Samaria, as Timothy was exhorted to do. 2 Tim. 4:5.

He was specially set apart, at least sometimes, for his mission, as the passages in Timothy above indicate. Perhaps Paul and Barnabas were also. Acts 13:1, 2. In the case of Philip there appears to have been no action; but we must remember that he with the other six had been "set apart" by the apostles before he went to Samaria. Acts 6.

(d) *Pastors and Teachers*. This clearly is a single office, not two. He who held it fulfilled

both its functions, though no doubt his chief work was to teach, *i. e.*, build up the saints in the faith and godliness. I think, therefore, that in this passage in Ephesians we have the list of ministries of the Christian Church; viz.: Apostles, who under Christ founded it; prophets, who declared the will of God for the guidance of the Church; evangelists, who carried the Gospel everywhere, "for the obedience of faith." Pastors and teachers, whose duty it was to feed and guide the flock of God. I believe, also, that the modern Church has lamentably failed to recognize the office of the evangelist and accordingly has reaped its harvest in weakness and limitations of increase and growth. I believe that if the Church would solemnly recognize this gift, and set it apart, and use it for the glory of the Lord and the salvation of men, there would be far less of complaint than there now is. But there is an evangelistic gift, which is of the spirit, and that alone justifies such recognition. Neither a university, nor a theological seminary, nor a presbytery, nor a bishop can "make either a pastor and teacher, or an evangelist. Only the glorified Christ can."

With the desire that we might have also the

opinion of a successful and highly reputed pastor evangelist, the following has been sent to me for this chapter.

“With regard to the field, as a matter of course, many men are disposed to contend that they are not evangelists who work in the home field; that the Scriptural evangelist is only one who works in unoccupied territory, where the churches have not yet been organized. This contention I do not believe could possibly be maintained. Paul’s first missionary journey was establishing churches; his second missionary journey was largely strengthening churches already organized. He was as much of an evangelist at one time as the other. The evident mark of God’s approval which rests upon the work as it is being conducted by those workers who labor in the organized Church is a clear proof of, not only the need of such a work, but of God’s desire to have it done by special messengers. I believe that there is nothing more needed to-day than that the churches, as such, should be warned against the old and hurtful practice of employing any one who might choose to term himself an evangelist. The very reason why evangelism is in such disrepute, and has so

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many difficulties to meet in its work to-day, is because the churches persist in making use of inexperienced and unordained men.

“ Formerly, the evangelist need know only the word of God in its spiritual import ; he must now know the organized Church and how to make use of it in all its several departments—the Young People’s societies, the Sabbath-school work and all men’s organizations, as well as women’s.

“ For an untrained man to come into a pastorate, who has never had experience himself in organizing and constructing the machinery of a church, will almost surely result in a disrupting of the pastoral relation in that field. He charges the pastor with his failure to accomplish large results, and is himself unable to appreciate the real cause of the difficulty, because he has never himself been a pastor. The ordained evangelist should be one who has formerly been a pastor. I once heard Mr. Moody make this strong statement: that no one should be an evangelist who had not previously been a pastor. He himself recognized that he had his pastoral training in Chicago which was true. Then, too, the modern evangelist must necessarily be a trained

organizer. If he is not thus gifted naturally, he must be so acquainted with methods of others as to be able to put them into use."

The evangelist is frequently spoken of as being professional. I do not at all like the word professional as applied to the evangelist, and only use it in the sense in which one might speak of the pastor as professional and for want of a better expression.

I have known the Church long enough to know that he is needed and his work is absolutely necessary to the well rounded out experience of the Church. I have studied my Bible with sufficient care to know that his office is of divine appointment and can no more be obliterated than the office of pastor or teacher, and yet as a matter of fact the real soul winner is the pastor, his first assistant is the church-member and the evangelist is the specialist who comes to perform a needed service at a critical time. If he is a man with a message he ought to be received with wide-open arms and with true heart-felt sympathy by those with whom he comes to labor.

There is no question at all but what the evangelist has fallen in the past into disrepute

and for various reasons. Possibly because in these days any one can be an evangelist if he wishes to be. If he grows weary of his pastorate, if he has failed in other walks of life, then he constitutes himself an evangelist and frequently does harm to the sacred office and works havoc among the members of the church. It is quite true that there are some men who are evangelists as some one has put it, for revenue only, but it is my privilege to know as many evangelists as possibly any other man and this criticism no more applies to the evangelist than to the pastor. There are men in both positions who reflect little credit upon the office they hold. There are many men in the position who have really an honest desire to do good and yet work harm because they are not trained for the position, but at whose door shall we place the responsibility for this, if not at the door of those who have in charge the educational work of the church of Christ. We train our ministers and give them special oversight. They are not licensed if they are not orthodox. Their license is recalled if at any time they become heterodox either in living or teaching. We train our Young Men's Christian Association secretaries, and we are coming

more and more to train the superintendents of our Sunday-schools, but who knows of a place where evangelists may be thoroughly trained? There are institutions it is true sending forth pastor's helpers, but the real evangelist who may rank side by side with the pastor intellectually and socially, where is he being trained to-day? It ought to be a part of the work of the theological seminaries. I cannot understand how it can at all be inconsistent with the highest scholarship to train men to evangelize, nor why the seminary should not be a place where men's souls would be set on fire for God. It is because the church has exercised little oversight in this matter that irresponsible evangelists have gone forth into the church, sometimes doing a work it is true which causes the very angels to rejoice, but frequently leaving the church in a worse condition than when they found it, but when all this has been said, still it is true that there are men who are called of God to be evangelists. I am quite sure as a rule that they ought to have a pastoral experience in order that they may be in sympathy with pastors whom they help. However there are notable exceptions to this—but whether ordained or not

—they ought to be free to preach wherever God may call them, and yet in every way responsible to the church with which they may be identified. They are evangelists because their peculiar gifts are along evangelistic lines, their messages are frequently too intense for the regular life of the church, they are sometimes not careful enough in matters of detail without which the church is weak; they are not always pastors without which service no church is strong. They chafe under restriction like birds beating their wings against the bars of a cage, and they are called of God to go forth from city to city as Paul went, as the Wesleys went, as Finney, Whittle, Moody, and a host of others have gone. The church ought to bid them Godspeed, but there are certain rules which should govern the evangelist of the church.

First: They ought to be men under control of the courts of the church so far as their preaching and teaching is concerned.

Second: They ought to be men with the sympathy and confidence of their brethren with whom they have labored.

Third: They ought to be men with a message. There are hundreds of such men to-day

in the church who are but waiting for an indication that the church would stand by them if they should attempt this work, and their going forth would mean a mighty revival of religion from one end of the country to the other.

There are certain places where evangelists are needed.

First: On the western frontier. To assist the men who are pastors of our home mission churches who are so busy in the work which has been committed to their care that they have almost no time and frequently are too weary to make a personal appeal to the unsaved, an evangelist would be an inspiration and in many cases lift the church free from the support of the Boards of Home Missions.

Second: They are needed in the smaller cities and towns where pastors easily grow discouraged because they must of necessity move in a comparatively small circle. They are in many cases away from the centres of life and influence, in some of the rural churches they meet few men knowing more than themselves in their own line of work, and in such places it is the easiest thing in the world for a minister to lose his zeal and have the power taken from his mes-

sage. Not infrequently it is in such a condition that they turn away from the old well-trodden paths of the orthodox and seek after the liberal interpretation of truth. They think this may draw the people to them and restore their old position of effectiveness and power, but alas what a mistake. An evangelist well equipped mentally and spiritually would be an untold blessing in such a community and would save the church not only but the man too who preaches, and if scores of souls should be saved yet the still greater work would be the inspiration and hope breathed into the soul of the discouraged preacher.

Third: They are needed in the larger and more successful churches, in the rich and influential communities, by the pastor who has toiled for years and has led a certain number of people to the border land of the kingdom and for some reason can lead them no further. These men almost break the minister's heart, and not infrequently a new voice telling the old story, a new way of conducting the service will arouse conviction and quicken the desire to know the Saviour. It was my privilege to stand side by side with one of the distinguished pastors in this

country who introduced me in this way, "I have been twenty-five years in this church. I have married the most of you, baptized your children, and buried your dead. I have preached to you faithfully and I have seen many of you come into the Kingdom of God, but I can count a score or more this morning who are still unsaved. It is an awful thing to be together for a quarter of a century with those whom you love and then away from each other for eternity. It is with the hope that I might win you that I have asked my friend here to come and preach, not a new Gospel, but the old story, in perhaps a new way." With tears and much emotion he sat down. I have reason to believe that his heart was made glad by the coming of some of these at least for whom he was concerned.

CHAPTER XVIII

THE EVANGELIST IN SONG

THE power of music cannot be over-estimated in the study of present-day evangelism. The name of Sankey is inseparably connected with that of Mr. Moody and thousands of men to-day rise up to call the singer blessed as well as to thank God for the mighty man who preached the Gospel of love and tenderness as very few preached it in his generation.

To sing the Gospel is oftentimes more effective than to preach it, and a multitude of people may be influenced by the sweet singing of the truths of the Bible, who would be indifferent to the most eloquent preacher.

Men are called to sing the Gospel as well as to preach it, and God has given to many of these consecrated workers messages which have wonderfully stirred the hearts and consciences of their hearers.

Most interesting stories have been written concerning the circumstances under which hymns in

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the olden times were written. "Jesus Lover of my Soul"; "Rock of Ages," and "My Jesus as Thou Wilt," all have their histories which if known always increase the effectiveness of the song and the power of the singer. The same is true of many of the modern hymns.

Years ago when P. P. Bliss was in the midst of his greatest work he came one day into the presence of his co-laborers and said, "The subject which has been announced for to-day needs a special hymn and on my knees God has given me the following :

"Man of sorrows, what a name,
For the Son of God who came,
Ruined sinners to reclaim!
Hallelujah, what a Saviour!

"Bearing shame and scoffing rude,
In my place condemned he stood;
Sealed my pardon with his blood;
Hallelujah, what a Saviour!

"Guilty, vile and helpless, we;
Spotless Lamb of God was he;
Full atonement! can it be?
Hallelujah, what a Saviour!

"Lifted up was he to die,
It is finished, was his cry,
Now in heaven exalted high;
Hallelujah, what a Saviour!

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“ When he comes, our glorious king,
All his ransomed home to bring,
Then anew this song we'll sing ;
Hallelujah, what a Saviour ! ”

He laid the piece of paper down before his friends and behold in the verses was a complete statement of the work of Christ from his incarnation to his coming in glory. The effect of the hymn upon the audience was something truly remarkable. It is said that they took up the refrain again and again until it almost seemed as if they were a part of an angel choir praising the risen Son of God.

In more recent years Mr. W. S. Weeden has given to the collection of Gospel Hymns a song entitled, “ My Mother's Prayer.”

“ I never can forget the day,
I heard my mother kindly say,
You're leaving now my tender care ;
Remember child your mother's prayer.

“ Whene'er I think of her so dear,
I feel her angel spirit near ;
A voice comes floating on the air,
Reminding me of mother's prayer.

“ I never can forget the voice,
That always made my heart rejoice ;
Tho' I have wandered God knows where,
Still I remember mother's prayer.

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" Tho' years have gone, I can't forget,
Those words of love—I hear them yet;
I see her by the old armchair,
My mother dear in humble prayer.

" I never can forget the hour,
I felt the Saviour's cleansing power,
My sin and guilt he cancelled there,
'Twas there he answered mother's prayer.

" Oh praise the Lord for saving grace,
We'll meet up yonder face to face,
The home above together share,
In answer to my mother's prayer."

This hymn was practically the story of his own life. He was a wayward boy and had almost broken his mother's heart, but she, like the true mother that she was, never gave him up and when he went away to the war, with her arms about his neck she told him that she had prayed for him since he was born and would continue to pray for him until he came to Christ. Her tender message never for a moment left him. He came to Christ, became an evangelist in song, has been the instrument in God's hands of leading a multitude to Christ, and had the joy of sitting beside his old mother when she passed into the presence of the King, her face glowing and her heart overflowing with joy because her

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prayers had been answered and her son had come home.

P. P. Bilhorn is the author of a hymn entitled,
"The Best Friend to have is Jesus."

"O the best friend to have is Jesus,
When the cares of life upon you roll;
He will heal the wounded heart,
He will strength and grace impart;
O the best friend to have is Jesus.

"What a friend I have found in Jesus!
Peace and comfort to my soul he brings;
Leaning on his mighty arm,
I will fear no ill or harm;
O the best friend to have is Jesus.

"Tho' I pass thro' the night of sorrow,
And the chilly waves of Jordan roll,
Never need I shrink or fear,
For my Saviour is so near;
O the best friend to have is Jesus.

"When at last to our home we gather,
With the loved ones who have gone before,
We will sing upon the shore,
Praising him forevermore,
The best friend to have is Jesus."

He told me that he was once invited to go and see a woman who had been prostrated upon a bed of suffering for years. When he had talked with her about the Saviour and had sung one of his hymns to her he asked her for the story of

her sickness and she told him that some time before, on a bitterly cold night she had been annoyed by the slamming of the gate and so she walked out of the door when the wind was blowing a hurricane and closed the gate for herself. She succeeded in doing this but as she started back, the pathway being icy, she slipped and fell. No one could hear her cries for help. Suddenly she realized that she was sinking and she began to call out to Jesus to assist her. Some one in the providence of God passing by heard her cry, helped her into the house and for all the weary months since she had been upon her bed of pain. As she told the story she said, "I have had many good friends to assist me during these days but the best friend to have is Jesus," and then said the evangelist in song, God almost instantly gave me this message, and before I left her house I had written out the verses and set them to music, and a great choir scattered throughout many of the cities and towns of our country has been taking up the music ever since.

"He will hear you when you call,
He will help you when you fall,
The best friend to have is Jesus."

There is a great field open to-day for men and

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women who can sing the Gospel; possibly the call has never been louder or the demand greater than at the present time. Those who may be prejudiced against the evangelist have only words of encouragement for the evangelist in song. There are five things however which are absolutely essential if one is to be blessed in his work in this direction.

First: He must feel a distinct and definite call to the work, just such a call as a minister would have if he is to preach the Gospel. If there is a desire to do the work, if some degree of success has been attained in the doing of it, if doors seem to open before the one who longs to sing the Gospel, then these things may in part at least be an evidence of a real call to service.

Second: There must be a consecrated life back of the song. Consecration is not giving to Christ for if we are Christians we are his already, his by redemption, his because God gave us to him and his because long years ago, possibly, when we became his followers we gave ourselves to him, but consecration is taking our hands off from that which is God's property and allowing him to have his own way with us. What a

power many singers would be if they were only thus set apart.

Third: There must be a clean heart. God does not ask for either golden vessels or silver vessels, but he must have clean ones, and that singer who covers sin in his life will not only not prosper but he cannot move others towards Christ. It is no more essential for the preacher to be right with God than that the singer should be.

Fourth: He must believe that men without Christ are lost and confidently believe that the song he sings may win them to Christ. This first conviction will give him pathos in his service, the second will give him real power.

Fifth: He must have ability to sing, not simply to read music nor even to sing with what may be called artistic effect, for one who may be successful in opera or even in concert singing might fail in the work of an evangelist, but if there is a real conviction that God has called him to sing, if he understands the principles of music, if he knows how to use properly the voice which God has given him, if he can sing with feeling and tenderness and above all if he can sing so as to be understood by those who listen to him,

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then he may really believe that his life is to be one of blessing and his ministry of song will constantly increase in its efficiency.

Such singers are of the very greatest value to the evangelist. They are not and they ought not to be the business agent of the evangelist; they are not to serve in the capacity of a private secretary, they are not to be his servant, for the position of the evangelist in song is side by side with the evangelist who preaches the Gospel. They should have charge of the choir in his services, they should prepare for and supplement his work. An indifferent audience is oftentimes prepared for the sermon by the service of song so that the preacher loses no time in coming at once to the very heart of his message, and he finds it easy with such work done before him to make an appeal to the unsaved to come to Christ. He is not only to be the leader of a choir but the singer of solos, and frequently his songs will stir the emotions where the spoken word has failed.

When Jesus sent out the seventy he sent them two by two. Perhaps he sent a singer and a speaker, but whether he did or not he sent laborers who could supplement each the service of

the other, whose weakness might be offset by the other's strength.

The evangelist in song is naturally a most helpful assistant to the pastor in a series of meetings. He sustains the same relation to him as to the evangelist who preaches, only he is able in addition if he has had any amount of experience to hold the after-meeting with most excellent results. Such singers and workers are to be had in this country to-day and no greater blessing could come to a church than that they should be invited to labor with the minister. Many a pastor has discovered that he was possessed of real evangelistic gifts after he had been associated with a singing evangelist, who never imagined before that time that his ability ran in this direction.

There is a wide open door for present day evangelism for the man who possesses the gifts above referred to, only he ought to remember that he cannot be a mere concert singer and he must as truly have a message for the audience as must the preacher whose sermon he is to follow. He must avoid such mannerisms as would draw the attention of the audience from his song to himself and he must above all things fight

against mere professionalism. Such singing has a hollow ring and while it may hold the attention of the hearer does not spiritually move him.

CHAPTER XIX

SPECIAL EVANGELISTIC MEETINGS

WHATEVER may be the emphasis placed upon pastoral or personal evangelism, however strenuously we may contend for the use of the ordinary means of grace, the special evangelistic service is a necessity. God has certainly set his seal of approval upon it in the past and when properly used and not abused it is of incalculable benefit to the entire community. In its relation to the unsaved it is helpful because of the fact that it is essentially different from the ordinary services of the Church. It appeals to the indifferent because it is unique in its character. It commands attention because men have become so accustomed to the stereotyped service of the Church that they may be unmoved by it; there are thousands of people who will never be saved except in the special meetings. Why then be either indifferent or opposed to it. Would not this come within the scope of Paul's idea when he says, "If by all means I might save some"?

No one could contend more zealously for continuity in the evangelistic spirit of the Church than I and no one could more thoroughly believe in the possibility of an ideal evangelistic Church, but all the history of the Church from the day of Pentecost to the present time proves that, "The Lord Almighty does not carry forward the growth of that Kingdom by an even and gradual expansion, which would leave it to men to claim the glory of it. It advances like a river, which rarely follows far a straight line, which may, for long distances, be troubled and turbid, but suddenly breaks out at intervals upon its course into broad, peaceful expansions or lakes, surrounded by scenes of extraordinary fertility and beauty. It grows upon a principle like that which the Creator has impressed upon many genera of the vegetable kingdom—grasses, canes, trees—by a succession of nodes, or axes, or joints ; points where, at considerable distances apart, the compressed life of the stem breaks out into spreading branches, laden with foliage and fruit. The Kingdom of God has thus ever increased by a succession of sudden and vigorous expansions, whose intervals have not been without regularity or plan. It is one of those great

expansions of spiritual life which seems now to be at hand."

In its relation to the Christian it is equally valuable. By it the fallow ground is broken up and those who have grown indifferent, worldly, or sinful are reclaimed, and by the ministry of service are once more led to close fellowship with Christ. By it men are often discovered to themselves, too timid to speak or work in the regular meetings, suddenly in the midst of a gracious awakening they discover a talent for soul winning which transforms their entire Christian experience. Blessed as may be the influence of the special service in behalf of the unsaved, it is if anything even more beneficial to him who seeks to be a channel of God's grace for the lost.

Men plead for revivals in business, in literature and in art, why should we not pray, plan and work for a revival of true religion in the community.

Let no man delude himself with the thought that because his own Church may be a success and his obligations to his own people have been met that therefore he has no responsibility for the lost of the city or town where he may live,

who because either of prejudice or indifference may be unreached by his Church.

For every lost individual in the community every Church has a measure of responsibility from which it cannot be freed until at least every legitimate means has been tried for his salvation.

For the leadership of these meetings a trained evangelist need not of necessity be called though experience in the past would as a rule justify such an action ; why should this not be true if the evangelist is a man of God. He ought to sustain the same relation to the Church at large as a specialist in the medical profession. His study, his talents and his experience all would fit him for such leadership.

If the Church would give him his rightful position before the world, give him her support and her encouragement in his labors, a consecrated evangelist with a message would be an untold blessing to any community, but if the evangelist is impossible for any reason, then any pastor called to preach believing God's word, accepting the statement therein, made that without Christ men are lost, while with him they may be saved, relying upon the Holy Ghost for

power and having a love for souls ought to be able to lead the campaign ; if he is not then there is something wrong with his training, his experience or his spirit.

It would be well if the minister who finds himself powerless to be the leader of such a work as this should stop and ask the question as to whether he has been called to preach at all, and if called whether the Church has fulfilled her obligation to him in giving him the proper training in the theological seminary.

Wherever the meetings may be held whether in the city or the rural district, the measure of blessing as a rule is the thoroughness of the preparation. More meetings have been unfruitful because of poor preparation than for any other reason. Many an evangelist has been censured for failure when the responsibility should rather have been placed at the door of those who were leaders of the local churches.

Mr. Moody used to say that if a man had only ten days in the community it would be wise to give five days of the time to the Church and five to the world. This is a true statement and it is as sad as it is true. However, could not the preparation be made before the special meetings

begin. This in many instances has been entirely possible. I once had an invitation in a Western city to conduct a series of meetings, and six weeks before the meetings began there was started a Union Bible Class taught by the several pastors; concerning this preparation one of the pastors has written, "Six months before the union meetings there was started a Union Bible Class, taught by the several pastors. We followed the Sunday-school lessons, in order to arouse and enlist the teachers in the coming campaign and prepare them to act as pioneers in this aggressive undertaking. This study of the Bible brought together some of our best equipped Christians and made them acquainted with each other, one of the best of meeting-places, God's word for God's work. The very first effort to prepare ourselves to push forward our Church work was to quicken and enlarge our faith, to awaken our expectations, and to stir our souls to go out in search of the lost.

"We then went to work to see what we could do with what we already knew, three months before the evangelist was expected. The city was divided into districts, with a supervisor over each district. From fifteen to twenty visitors

were assigned to each supervisor, who were given from ten to fifteen houses to look after. The visitors went as friends, not as canvassers. They established a friendly relation with the strangers and those who did not belong to any Church and with the poor who needed help. They came together occasionally to report what they had done and seen. The result was a revelation. A state of spiritual destitution was uncovered in our church going city, which we had not dreamed of and could scarcely believe. But in discovering the destitution, we found that we had broken through the barriers that had blocked the way to reaching and remedying it. Prejudice began to melt away as the outsiders saw us interested in them. The churches sprang to the rescue in hearty cooperation. The coming union meetings became the town talk.

“ Our next move was to start a union prayer-meeting every Sabbath afternoon in one of the Churches, and a neighborhood meeting in each district every Friday evening. The supervisors arranged for the places and leaders and the visitors invited the families under their care. These prayer-meetings struck at once the foun-

dation of all our preparation, deep, earnest, honest praying. The result was the beginning of the revival. Families that never spoke to each other met in each others' houses to talk of their mutual interests. Church members who never dared to speak in public, sang and spoke freely in their own homes. Our prayer-meetings began to fill up and to speak with new tongues. Our Sabbath-schools began to show new life. Our Sabbath congregations became recruiting stations, rallying points for active service. Conversions followed as a matter of course, and before we expected it, we were realizing what we believed, that God waits to save." It is needless to say that in that particular city hundreds of people were brought to Christ. Suppose the minister should begin a course of sermons on such themes as the following:

First: "The need of an awakening." Surely there is abundant material on every hand to make the preparation of this sermon very easy.

Second: "Do we want an awakening?" It would be only necessary for him to tell his people what a real revival would mean; it could then easily be decided whether it was wanted in the community.

Third: "What hinders an awakening?" It can easily be proven that the indifference of the world does not hinder it, the sins of unregenerated men cannot hinder it; this ought to be a solemn service because as a matter of fact only God's own people can hinder it. Could there be any other result than that which would mean the uplifting of the Church and the winning of many souls. Suppose special services for prayer be called in the homes, in the shops, in some unoccupied store building in the city, or in the Church, when the burden of the prayer should be, "Oh, Lord, revive thy work."

Suppose the minister or his Church officers should begin after the manner of Paul, to go from house to house beseeching men to be reconciled to God, could there be anything less than a commotion in the community? I know this is unusual but it has the advantage of being a scriptural method and is at least thoroughly in harmony with our belief whether consistent with our practice or not. These are a few hints as to the methods of preparation, they may be multiplied almost indefinitely.

There is one danger of failure in such work, however, which surmounts all others, our evan-

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gelistic campaigns are too brief. This is the supreme weakness of modern evangelistic effort. The work of Finney and Moody partook rather of the nature of a siege than the cavalry dash. Many a meeting has been closed when it really ought to be just beginning.

Regarding the work in large cities, the problems which confront city pastors as they consider evangelistic campaigns are almost insurmountable.

The busy life of the average Christian makes him a poor subject to work upon for a great forward movement.

The iniquity of the city unconsciously to the Church member lowers his spiritual tone and he does not easily respond to the call for helpers. This is through no indifference of his and certainly because of no opposition to the work.

The counter attractions, pleasurable, questionable or sinful, appeal with alluring charms to the half-hearted Christian, while he, because of these things, whether consciously or not, depresses the life of the Church and hinders the work of the minister.

The story of Achan and the defeat at Ai have

been repeated in many Churches during the past few years.

If the campaign proposed is to be union in character the difficulties are only multiplied in the city. There is the problem of securing a leader of sufficient reputation to command a hearing, and unless the meetings are at least commensurate with the size of the city they fail in their purpose.

If the meetings prove successful there is the problem of securing a church or hall sufficiently large to accommodate the people who ought to come, and yet as a matter of fact no speaker can to any great extent move with power a much larger audience than four or five thousand people. It is my firm conviction that as a rule the most feasible way to move a large city with all evangelical denominations cooperating is for each Church, or possibly each denomination, to hold its individual services in the evening in its own way, only letting it be known that these services are a part of a general plan in operation throughout the city, then let union services be held in the morning, at noon or in the afternoon, when all the Churches are federated for this purpose. This will preserve the union character of the

effort and will reach by far the larger number of people, and at the same time when the meetings are over each individual Church will be in a better condition spiritually to take care of the results.

As to the time of the service there can be no better time in the city than the lenten season, and while this may be questionable possibly in the minds of those who are not Episcopalians, yet all must agree that during these days there is less attention paid to social obligations, and people as a rule are in a more receptive frame of mind, but it should be constantly remembered that God is not confined in his giving to times and seasons. The fact is every minister must be his own judge as to the time when it seems best to enter upon a forward movement, but there is one thing that must never be forgotten, namely, that the special meeting is a means to an end and never an end in itself. It is because so many have looked in this way upon the evangelistic service that the after effect has been bad and prejudice against revivals has grown rapidly.

In the smaller cities the union meeting cannot be too strongly commended. If the principles of the present-day evangelism be observed, namely that the union meeting is but an integral

part of a greater plan, and if a carefully planned campaign be inaugurated which would include the service in the individual Church, the union effort and the return to the several Churches in due time, all this having been distinctly understood by pastor and people, the benefits would be lasting as eternity. For such work the preparation must be carefully made. The suggestions made with reference to the preparation for city work will hold with equal force in connection with the smaller cities and towns. It is well to have both day and evening services, the former may be moved about from Church to Church, to move the latter is frequently perilous to the work. For the former services there may be a succession of speakers, if the pastors alone are leading the meetings, but for the latter it is a mistake to change too frequently. Very few men can accomplish much in this work in less than a week and a longer time is greatly to be desired.

It is well to have during the meeting a day of fasting and prayer. Sometimes the places of business may be closed for half a day: at such a time as this the impression thus made upon the community is profound.

It is absolutely essential if this work is to be crowned with success that those inquiring the way of life should be immediately called upon by the pastor if possible, if not then by some member of his church in whose good sense and consecrated zeal the pastor has full confidence. Failure here often leaves the last state of the man worse than the first. A typewritten letter expressing interest in the one whose name you may have will not answer. To wait for him to seek out the minister is often fatal to his conversion. Just a helpful call prompted by real interest in the one who is seeking, a brief prayer, a tender exposition of the Scripture in which may be found the way of salvation, and an impression honestly made that you care for the soul of the one to whom you go, and the results will be all that could be desired.

With reference to the work in the smaller towns and the rural district. It would hardly seem at first thought that the instructions for these two fields could be identical, yet if you eliminate the distances to be travelled in the country and the fact that services may not so frequently be held and must as a rule be so planned as to escape the busy season of the farmer and his

household, then a message for the one will apply to the other. It is not necessary that the Church should be either large or prosperous to claim a blessing from God. Many a minister has grown discouraged because he has had so few people in his Church upon whom he could depend for sympathy in an evangelistic effort, but the experience of Nehemiah should be remembered when he went to view the destruction of the City of Jerusalem he did not take all the inhabitants with him, for if he had he would have made a fatal mistake. They would have unanimously decided that the walls could not be rebuilt and the temple could not be reclaimed. There is a significant text in connection with his visit which is found in Nehemiah 2:12, "I and some few men with me." When Nehemiah with this little company following him beheld the destruction of the city and he turned to them to say, "Let us rebuild," his enthusiasm awakened a quick response in the hearts of the others and they in turn were able to stir all the inhabitants of the city, and in a little time all the wall was joined together, for the people had a mind to work. But all the movement started with the few. There ought at least to be

found in each Church a few consecrated Christians, if not ten then five and if there should be only five or even less we have enough to start with. If the minister's heart should be burdened for the lost then let him begin with earnest prayer for the outpouring of the spirit of God upon the people. In this he may surely expect hearty assistance from his chosen few. Let him increase the circle only as he may be sure of those who may be added to it, and then let him call upon them to make some such effort in behalf of the unsaved. It may be only an oversight of some one who is still away from Christ, it may be only special assistance given in the prayer service, or it may be that they shall simply promise to join their prayers in his behalf as he preaches on the Lord's Day. With just a few loyal souls pledged to the minister and to God a work of grace ought to be possible in any community however small or however remote.

CHAPTER XX

EVANGELISM IN TENTS

IN many of our larger cities practically from the first of June to the first of October there is almost a complete cessation of aggressive church work. The problem of reaching the great masses of people who either may be classed among the unchurched and yet for whom we have as Christians a responsibility, or who may be members of the church and yet because of the fact that the churches are doing little aggressive work feel a sense of freedom from personal responsibility, is one of the gravest questions before the Church to-day.

The vacations in the cities are year by year increasing in length. This is easily understood when we remember the strenuous life which men must live if they are in a successful business or profession, but to neglect those who are called the "stay-at-homes," and those who may in the summer season be more easily reached is a sin for which one day the Church will be called to a

strict account. Jesus' command to his disciples was that they should go out after the lost. He was himself an illustrious example of a seeking Saviour. By day and by night he was ever going after those who were as sheep without a shepherd. Present-day evangelism is placing special emphasis upon this work.

Aggressive evangelistic campaigns may be carried on throughout the entire summer either in the city or the rural districts, but of course the line of work chosen must of necessity be adapted to the community. In the city the following services may easily be carried on :

First: Meetings in the open air in front of the Church with the choir assisting the minister and a sufficient number of his members to give him confidence and encouragement. Such a service could be conducted at least a half hour before the regular Sunday evening meeting and the crowds attending could easily be drawn into the Church service for an after-meeting or a continuance of the theme presented on the street. At least four of the ministers in New York have tried this plan successfully.

Second: Meetings in the Park on Sunday afternoons. The parks are thronged with both

young and old. They are out for a time of rest and recreation, and an attractive song service, a pointed, personal, persuasive appeal could not fail to interest even the passer-by, and there are many instances where such a service has resulted in complete transformation of many lives. In Pittsburg this service is a great success.

Third: Meetings on the docks if the city be a sea board town or be located on a river. It is usually a most attractive method to use the stereopticon in such services interspersing not only songs but prayers and helpful remarks. In Philadelphia this plan has been used and always with profit.

Fourth: Noonday meetings on the streets. In Philadelphia the City Hall is used and meetings are also held in front of Independence Hall. Hundreds of people are in attendance and always with the very greatest amount of respect do they listen. Following some services after-meetings have been held in the city buildings.

In the rural districts such services as the following have been profitably conducted during the summer months.

First: Meetings on the lawn of the Church, sometimes in the late afternoon and oftentimes

in the early evening when the shadows begin to lengthen and impressions upon those who are in attendance are most easily made.

Second: Services in the squares in small towns with all the churches uniting, the united choirs being present and all the ministers speaking in turn from evening to evening.

Third: Meetings held on the fair grounds when the grand stand could be used as an amphitheatre. In some places a great crowd of people could thus be addressed; the novelty of the situation is not without its impression and people have been drawn from miles around to attend such a service who never would think of darkening the doors of a church. In the summer work as in the regular service of the Church, it is the unusual that attracts attention and if with this unusual service there is an interesting program of music and a helpful, brief sermon there can be only blessing attending the work.

"There is abundant endorsement of this open air work. Ezra's pulpit of wood was erected in the open air. Christ taught more on the mountainside and the seashore than he did in the synagogue or in the upper room. Paul was an open air preacher. Whether on Mars Hill or

in the market-place, he preached where the people thronged. Wickliff's poor priests preached almost exclusively in the open air. Peter Waldo and his associates were open air preachers. John Huss began the Bohemian Reformation in open air services. John Livingston's great sermon, which led to the conversion of five hundred Scotchmen, was preached in a storm in the open air. George Whitfield's open air preaching at the Kingswood Colliery was attended by thousands. When he went to London he was urged to preach in some church or hall; it would be more dignified and more seemly; but he says he was controlled by an overwhelming passion to preach in the open air, and so on Moorsfield he preached the Gospel to thousands. John Wesley was at first opposed to open air preaching, fearing that it might bring the movement which he led into disrepute, but when he realized the results which attended such services he became an open air preacher."

Perhaps, however, the most popular service both in the city and in the country during the past three years has been the tent service. This has been tried in many of our cities and towns and has been found to be not only attractive but

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an effective way of doing good. Summer tent services have been held in many of our large cities, notably Philadelphia and St. Louis, and the number of cities planning for this work in the future is largely on the increase each year. Multitudes who would never enter a church attend such meetings.

The following is the estimate of the cost per week of a tent service based on the experience of the workers in Philadelphia.

"Rent of one tent, per week for the season . .	\$10.00
Janitor, per week	9.00
Rental of chairs, per week	10.00
Lights, per week	5.00
Moving tent	5.00
Printing, advertising, etc.	10.00
Evangelistic and musical services (average) per week	70.00."

Mr. John H. Converse suggests that the money necessary for such evangelistic services be secured by contributions from those willing to aid in the work, and not from church collections. It is also suggested, that, if possible, no collections be taken in the tents. Committees should be organized of ministers and laymen from the churches in the vicinity of the proposed work, and the selection of preachers, the location of tents, and the management of the work gener-

ally, should be committed to the charge of such committees.

The tents should always be located at some central point in the city or town, a place easily reached by the street railway or by those who might desire to attend from a distance. I know of no more effective way of extending the bounds of the Kingdom of God than by the adoption of the plan which for three years has been in operation in the city of Philadelphia. Concerning this work, the secretary, Mr. James B. Ely has written, "During last summer there was an average of fifty meetings held each week. Ten children's meetings were held weekly. About fifteen thousand was the aggregate attendance every week. An aggregate of fully one hundred and fifty thousand people was brought under the influence of the Gospel directly during the summer. Christian workers have testified to the stimulus they themselves have received through the work. Fully six hundred of those who professed conversion were visited personally by helpers. Many, in addition to these, accepted Jesus Christ as their personal Saviour. In certain sections, policemen joined with many others in testifying to the good effect

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of the meetings on the community as a whole." The chairman of the Philadelphia committee has said, "The tent services for the past three years have been instrumental in founding new churches. Undoubtedly much may be accomplished in this direction."

CHAPTER XXI

EVANGELISM FOR THE OUTCAST

No discussion of present-day evangelism would be complete without reference is made to the work which is being carried on in the special interests of those who are called the outcasts of society. Too much praise and honor cannot be given to the Salvation Army, the Volunteers, and the Rescue Mission workers. This is not the place even to give a brief history of this work and the workers, but there is one mission which is in every way unique and should therefore be mentioned. It is unique in its beginning, in the character of men it wins to Christ; unique in its present leadership. Mr. S. H. Hadley, its superintendent, is a man of God and walks the streets of the city of New York much I believe as Jesus would do if he were here. It is known as the Jerry McAuley Water Street Mission and is situated at 316 Water Street, New York City.

First of all then, its beginning was unique.

“John Allen, the wickedest man in New

York," kept a saloon and dance-house in Water Street, two doors from the site of this mission. In a dare-devil spirit he asked some missionaries, as they passed along one Sunday afternoon in 1868, to come in and hold a prayer-meeting in his saloon. They consented, if he would shut up his bar, which he did, and in this strange place for a gospel service, praise and prayer and testimony for a little time displaced drunkenness, profanity, and lust. Allen's drunken fun led to serious business, for the invitation was soberly repeated, and the saloon was packed the next Sunday, and many could not get inside. New Yorkers will not forget the wild excitement which is forever linked with John Allen's name, from this remarkable invasion of his premises by the gospel of grace. Up to this time the Water Street neighborhood was a gateway of hell, nay, one long row of "dives" and "dance-halls," where almost every door led down to the devil's headquarters. Kit Burns' rat-pit was but a block away, where "Jack, the rat," bit off rats' heads for the entertainment of sightseers!

This open door at Allen's saloon led to further attempts to enter this highway to perdition. A missionary, Mr. Little by name, while mounting

a stairway found a gigantic amazon disputing his advance. "Madam," said he, offering a tract, "do you know Jesus?" "Faith, and who is he?" was the answer. A few feet away, and within a door that stood ajar lay Jerry McAuley—drunk. He had been converted at Sing Sing Prison by hearing "Awful" (Orville) Gardner, the famous prize-fighter, give his testimony in the prison chapel. Jerry had known him well before the grace of God touched him, and he could not resist such witness to the power of God. It resulted in such a change of life in himself that Governor Dix pardoned him and set him free. But the ex-convict found even divine pardon was not social restoration, and for lack of a helping hand, he fell back into evil ways. The mention of that magic name, "Jesus," even in a drunkard's ear, proved mighty to recover the backslider, whom it had saved as the outcast sinner. Jerry leaped to his feet, and his whole attire and appearance helping to render him frightful, he ran after the fleeing missionary, asking: "What name was that you mentioned to that woman?" The missionary thought he was confronting another belligerent fellow worse than the amazon, but Jerry continued, "I used to love

that name in prison long ago but I lost him. I wish I knew where to find him again!"

Mr. Little got him to sign the pledge, but he soon broke it, and was again on the road to crime when again he met the missionary. "Jerry, where are you going?" "I can't starve," was the sullen answer. "I will pawn my coat for you, Jerry, before I will see you steal." A glance at the coat, which would not have brought a half dollar at a pawn shop, gave Jerry McAuley a glimpse into the unselfishness of love, and he said, "If you love me that way, I'll die before I steal." Mr. Little gave him that promise of God to live by and live on, which has sustained many a sinking soul: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." He said, "I'll take it," and that very night he parted from his companion in thievery. Even yet, his backsliding was only in part arrested, until he sacrificed his last idol, tobacco, and after that he never fell again. Four years later, he began the Water Street work.

There are three principles which hold in Rescue Mission work which must also be observed in every form of evangelistic effort.

First: These missionaries have a passion for souls. I have never seen such devotion to any class of people as they show to the down-trodden and the outcasts of society. It would seem as if the more a man had sinned, the farther away he had wandered from God, the more disgusting he was in his appearance, the more they loved him, and I have never seen such joy on a human countenance as I have again and again seen upon the faces of these mission workers when they have had the joy of knowing that the lost have been found and the soul had been saved. In proportion as we enter into this spirit in the Church God will bless us in our work.

Second: They have a real love for men. It is no ordinary personal invitation which is given from a platform of a Rescue Mission station, it is such an invitation as a father would give to his son or a mother to her child. No evangelistic effort has ever been successful yet without there has been at least a measure of this deep affection. Mere stereotyped services or professional entreaties will not do, they are like the sounding brass and the tinkling cymbal.

Third: These Rescue missionaries never give

a man up. It may be that he may fall a dozen times, but somehow the more he falls the more they seek him. There is a text in Isaiah, the thirty-eighth chapter and the seventeenth verse, which reads, "Thou hast in mercy delivered my soul from the pit," and literally it is, "Thou hast in mercy loved up my soul from the pit."

Some years ago a poor fallen girl found her way into a Salvation Army meeting. She listened indifferently, if indeed she listened at all, to the pleadings of the missionary ; the singing did not move her, the preaching and praying she evidently cared nothing for. At last the woman who was speaking came down through the crowd, and stooping down she took the face of the poor fallen girl in her hands, bent over and kissed her, first upon one cheek and then upon the other, saying as she did so, "My poor child, I would to God I could love you into the Kingdom." What the sermon could not do and what the hymn had failed to accomplish, the touch of affection made possible. She rose to her feet and staggered to the penitent form, rose up saved and is a Salvation Army officer to-day.

CHAPTER XXII

CARING FOR RESULTS

THE failure of many an evangelistic campaign is to be found just here ; it is comparatively easy at the time of a special service to impress men with their need of Christ and to bring them to the position where they may express at least some slight interest in their soul's salvation, but if no supplementary work is done, then the last condition of the man is liable to be worse than the first. The Gospel is a savor of life unto life or death unto death ; the same sun which strikes upon the clay and hardens it touches the ice and melts it. The hardening or the softening process is going on in every evangelistic campaign and in every preaching service.

In an Eastern city not long ago eighty-six people expressed a desire to know Christ. Twelve of these only joined the Church ; beyond all question the responsibility for the failure to win at least fifty per cent. of the inquirers was to

be laid at the door of the minister and those associated with him.

In a Western city more than twelve hundred people publicly professed their faith in Christ. They did this not by signing cards nor by standing upon their feet, but by walking to the front of the church, facing the congregation and by word of mouth declared that from this time on they would serve Christ faithfully. Not twenty per cent. of these were received into the Church. The responsibility for allowing many of them to slip away must lie at some one's door ; as a matter of fact is it not at the door of the officers of the Church and those who are already Christians ? It ought always to be remembered that in the time of an awakening, or in the regular life of the Church, the new members will always strike the level of the older members of the Church. If the Church is worldly they will become worldly, if it is given to questionable amusements they will follow in the same path, but if it is spiritual they will just as truly become spiritual. The criticism that people coming into the Church in a time of revival are not as substantial converts as those who come in the ordinary services of the Church will not hold. If they are not, the fault is to be

found in the Church and not in the new member. The principle of present-day evangelism will offset much of the criticism which has in the past been offered against revivals. These principles again stated are as follows :

The special meeting is not an end but a means to an end. The winning of souls does not simply rest upon the evangelist as an obligation but upon the pastor, the Church officer, the Church member. Generally it is impossible for one to become interested in the winning of his friends to Christ and then drift back again into an indifferent worldly manner of living. There are several ways of caring for the results of an evangelistic effort.

First : Let every seeking one be immediately visited by the pastor or his helpers upon whom he may be able to depend.

Second : At the very first opportunity in the regular services of the Church bring the one who may have taken a slight stand for Christ to the place of full surrender. Let him rise in the presence of the people and proclaim his allegiance to his Saviour.

Third : Form the new converts into special classes and teach them not only methods of work

but how to study the Bible, for not only is the word of God the ground of our assurance but the knowledge of the word of God is the secret of a successful Christian experience. None of us would be able to stand were it not for the strength imparted to us by this old book which God has sent to us as his special message.

Fourth: Give the one who has recently come to Christ some special work to do. It may be simply the passing out of a card of invitation or the carrying of a message to some one in whom the pastor may be interested. Let it always be remembered that the moment one begins to work for Christ he begins to have added interest not only in Christ but in all those for whom Christ died. The fact is that the Church is not careful enough in caring for her own. At the first sign of indifference, at the first indication of wandering, at the first evidence of breaking away from Christ and the Church, we should go after them remembering God's message to us, "Brethren, if a man be overtaken with a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." It does not say that those who are critical should go after them, nor those

who are censorious, but those who are spiritual. Many a wandering one would be reclaimed if sought in this way. "I once heard a minister say that many of the lost sheep of our own households were to be found in the slums of the city, or in other words that many of those who were in the slums of the city to-day once belonged either to a Christian Church, a Sunday-school or were members of a Christian household, and I heard this statement vigorously denied. I determined myself to investigate, and I went through the slums of Philadelphia. The vilest woman I have ever seen told me with an oath that she was once a member of my own Sunday-school years ago when she was but a child. One of the most degraded men I have ever looked upon told me that he lived within a block of the Church of which I was then the pastor, an inmate of a Christian household, and I say it with considerable shame that I did not see a lost man or a fallen woman that night that I did not find, that at one time or another they had been in touch with the Church, the Sunday-school, the Young Peoples' Societies or a Christian home, and yet had been allowed to drift away until now their case seemed to be hopeless and they

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were of all persons most miserable. If the Church simply had her own to-day almost every individual Church in the land would have to tear down her buildings and build larger."

CHAPTER XXIII

CONCLUSION

It cannot be denied that there is in the Church to-day a great amount of indifference; first to the claims of Christ and in some quarters an increasing indifference to the claims which people of the world have upon those of us who believe in Jesus Christ as a Saviour.

I cannot imagine Noah sitting down in the ark with his wife and saying, "Here we are safe and our two boys are out on the hills lost," and yet if many Christians should take a census of their households they would find that while the father and mother and possibly one child may be in Christ, yet the others are away from him and therefore according to the Scriptures lost. How any one can allow the day to pass by without a special effort in behalf of these is inconceivable. It would seem that we would almost be afraid to close our eyes in sleep for fear the morning would bring to us the fact that Eternity was upon our loved ones and they had neglected

the acceptance of Christ too long. It is also true that there is a great amount of worldliness in the Church and this in the face of the command of God who said, "Come out from among them and be ye separate and touch not the unclean thing."

In a Western city a mother once came to me to ask me to pray for her boy. When she had departed her minister told me that it would really be useless. At his suggestion I went to visit the mother and heard from her lips the sad story that three years before her boy had entered her presence to ask her to go with him to a special service in the Church, for he was deeply interested. She declined to go on the ground of a previous engagement, and her boy learned that the engagement was at least to be a questionable, if not a sinful thing. He became embittered, did not attend the church himself and for three years had refused to go. At this time the mother wrote a letter saying, "I want to tell you, my boy, a story of your baby days. Your father insisted that you should sleep alone. I put you in your crib and you cried yourself to sleep. The first thing in the morning I saw you with your little face pressed up against the bars

of your crib and your little hands reaching out after me. Now," she said, "the picture is changed and it is your mother with her white face pressed against the bars and her hands reaching out after you." He read the letter but refused to enter the Church and so far as I know is still indifferent and unsaved.

There is no question but that the worldliness of those who are themselves children of God has stood in the way of the salvation of many a soul.

It is also true that there is a great amount of skepticism in the Church. Skepticism concerning the inspiration of the Bible and the Divinity of Christ, the necessity of his acceptance in order to be saved and also the necessity for belief in what is known as the scriptural idea of the atonement. Some of this is honest skepticism, some of it is due to inconsistent living, and doubts are but symptoms of a deeper disease, but a portion of it is also due to the discussion which has been carried on in these past months concerning the inspiration of the Scripture and the authority of the Word of God, and because of this discussion men who have not studied for themselves have reached the conclusion that the

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old doctrines have become almost obsolete and much of the Bible is to be treated only as an ordinary book of history.

It cannot be denied that there is an increasing amount of sin in the world and that ungodly living is in certain quarters greatly on the increase. One has only to walk the streets of the city to see on every side of him evidences of iniquity positively appalling, he has only to study the social conditions of the poor to understand that the teachings of Jesus are being absolutely disregarded and that in many quarters the rich are growing richer at the expense of the down-trodden poor. He has only to study the homes of the rich to realize on the one side that while there is no such picture of devotion to Christ presented anywhere as in many of the homes where wealth abounds, yet at the same time in other homes of wealth there is a condition of affairs to-day which is positively shocking.

The murder of a man in one of our Eastern cities the other day emphasizes this point because he mingled in such circles as have been described. One of the city pastors in speaking of the condition of society which made this

murder possible said, "Recent events in our city have revealed the gay, irreligious life which many of our more prosperous people live. There is a growing godlessness among many well-to-do persons. The type of depravity among persons in the higher circles is often worse than in the slums of the city. This gay, godless way of living often manifests itself in what is spoken of as club life.

"America is fast following in the steps of the old Roman empire. The home is despised, children are an incumbrance, a poodle dog is of more value than a baby. Wealth and pride consume the lifeblood of the nation and aristocratic weaknesses sap our democratic vigor." And yet in the presence of all these discouragements, we confidently believe that the skies are brightening and that there is the assurance of the dawning of a new day.

There is an increasing number in the Church too longing for better things. There is a great volume of prayer ascending to God in behalf of the unsaved. Some one has said when God would draw out all the beauty and strength of a woman's nature he lays a helpless babe upon her breast, and when he would arouse the Church so

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that she might put on her garments of beauty and holiness he puts upon her some concern for the unsaved. That this concern is on the increase we confidently believe.

There is a great conviction that not only is an awakening needed but that it is coming, indeed the first droppings of the shower are already upon us.

Present-day evangelism is simply the spirit of Paul who when he was chained to a Roman soldier lost no opportunity to tell each new guard the story of his conversion and the power of his Saviour. This guard in turn told the story to others who listened reverently and in a little while simply because each individual had spoken to another the story of the Gospel was known throughout the whole country.

Present-day evangelism is just parents seeking for their children, friends laboring in behalf of friends, business men possessed of some concern for their business associates, and every Christian being consistent in the presentation of Christ to a lost and dying world. Whatever may be the condition of the individual here and there or of the individual Church, God will surely win a victory. He never yet has been de-

feated and he will not begin with this generation.

The fields are white unto the harvest. The call of the great head of the Church is for reapers. On all sides of us the people are hopeless and helpless. From Heaven and earth the summons comes to us. May we never be found indifferent to the call.

“ I dare not idle stand,
While upon every hand
The whitening fields proclaim the harvest near ;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hand at last appear.

“ I dare not idle stand,
While on the shifting sand,
The ocean casts bright treasures at my feet ;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

“ I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like mine ;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

“ I dare not idle stand,
But at my Lord's command,
Labor for him throughout my life's short day ;
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay.”

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